THE CANCER BILL
(See page 168)

The Two Worlds

Printed in Great Britain and Registered at the G.P.O. as a Newspaper.

The Weekly Journal of **SPIRITUALISM** RELIGION and REFORM

No. 2677—Vol. LII. **FRIDAY, March 17, 1939** Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.)

FINE MATERIALISATIONS

MRS. DUNCAN AT CHELTENHAM

Spirit Reads a Letter

REPORTS continue to reach us of the successful seances given by Mrs. Helen Duncan, the well-known materialising medium. On Wednesday, March 8th, she was at Cheltenham, and the opinion of the sitters is that the evidence for spirit return was incontrovertible. The sitting was held in a dim red light, which under normal conditions enabled one to dimly discern all the sitters, but on several occasions, in the course of the seance, spirit lights were so bright that the remotest part of the room could be clearly seen.

On three occasions, Mrs. Duncan and a spirit form were seen simultaneously; the faces were clear, and the moving lips of the spirit forms could be distinctly seen as they were speaking.

It is not often we hear reports of spirit lights which radiate illumination; most of them are merely self-luminous. This seems a new phase in the mediumship of Mrs. Duncan.

One of the most remarkable manifestations was that of Mr. Carter, father of Miss F. C. Carter, President of the Rotunda Church. This spirit showed himself as he was in his younger days, with a full beard and a moustache. He was instantly recognised, not only by his daughter, but by a Baptist friend, who had been persuaded to attend his first seance. Miss Carter asked her father to give further evidence by telling them the name by which the visitor was called when he was a boy. The answer came immediately, "The Doll-Doll" (laughter). Mr. Carter also located his old friend in the room.

A prominent surgeon who was present held a conversation on purely family matters with his wife, and also spoke to his two sons, who were killed in the Great War. One of them was a remarkable figure, standing six feet six inches, and towered above the form of Mrs. Duncan, who stood by his side. "Albert" gave some remarkable evidence to the doctor by describing to him the ailments of several of his patients who had recently passed on.

"Peggy" was strongly in evidence, and kept the company interested by repeating the doings and sayings recently made in the homes of various sitters. Just as she was going, one of the sitters called out, "What about the birthday-card I sent to your mother?" Peggy immediately returned and said, "Oh, Mr. Smith, you wrote to my mother at Dundee and asked if she knew a child named Peggy, who would be thirteen on the 14th of September. My mother wrote you and this is what she said." Peggy then read the letter which Mr. Smith had received from Peggy's mother. Mr. Smith had to admit that those were the exact words. Since this letter was received in answer to a question which no one could have anticipated, it is a remarkable tribute to the quickness of "Peggy" and the accuracy of her memory.

To retain a reliable memory of a letter which has been seen and carefully perused is in itself a feat, but in this case there could have been no knowledge that the matter would have been raised, and there could therefore be no purpose in any preparation.

It may well be, however, that clairvoyance was brought into operation.

The whole of the sitters expressed their appreciation of a fine seance.



MRS. DUNCAN

IN THIS ISSUE

	Page
Perplexities of the Seance Room - -	165
Spiritualism and the Fourth Dimension -	170
Prof. Soal on Telepathy	167

Stockport's Jubilee



Mrs. Susie Hughes

THE Spiritualist Churches of Stockport held special united Jubilee Services on Sunday, Mar. 12th, at the Garrick Hall, in celebration of the founding of the first Spiritualist Society in the town. A well-attended meeting in the afternoon and a packed hall at night listened to fine addresses by Mr. Ernest Oaten, followed by splendid evidential clairvoyance by Mrs. Susie Hughes, under the chairmanship of Mr. Chamberlain.

Mr. Marston told the story of the founding of the original society. When the old L. & N.W. Railway established locomotive sheds at Stockport, a number of railwaymen were drafted from Gorton, Manchester, and brought their Spiritualism with them.

Speedily there was opposition, and one speaker at a public meeting alluded to the Spiritualists as a danger to the community, and said they ought to be subjugated. The result was that on February 17th, 1889, the Albert Hall was taken, and Mr. James Burns, the editor of *The Medium and Daybreak*, addressed a crowded meeting; as a consequence a society was started on March 10th, which met in the old Station Road. The first speaker was Mr. R. A. Brown, of Manchester, whose trance addresses have seldom been equalled. Amongst the early speakers were Mrs. Emma Britten, William Johnson, John Macdonald, Miss Lacorski and Dr. Gallagher (who even in those days combined psychic healing with his medical practice), Wilfred Rooke, Mrs. Hyde and others. For several years the work went steadily forward until new premises were taken in Heaton Lane, a former Baptist Church, later the Temperance Hall. This building was subsequently condemned and premises were taken in Wellington Road, where Mr. James Burns, assisted by Mr. Jonah Clark, gave a lantern lecture and spent an hour in replies to questions.

The work has gone steadily forward. There are now two affiliated Churches in the town, one of which owns its own premises in Chatham Street, while a dozen other Spiritualist meetings are in progress weekly. Mr. Marston, who outlined this history, is a son of one of the founders.

Mr. Chamberlain, the Chairman at Garrick Hall, said that he had been visiting Stockport regularly for 36 years, and had seen hundreds of people pass through their ranks to spread the Cause in other directions.

In the course of her clairvoyance Mrs. Hughes indicated that many old pioneers were present with them. After giving the names of several whose names would have been known to her, she followed with quite a number of names which were known only to the oldest members. Mrs. Hughes gave some seventeen Christian and surnames, while several family groups were linked up together, but one of the most remarkable features of her phenomena is the way in which she describes pet animals. In one case there was John Green, known as Jack, who passed away as the result of a seizure. He brought with him his dog, Jock, and there was Granny Harrison, Mrs. Swarbrick and Mr. Jenkins. To another person she described William Garner and Annie, who brought with them an Airedale named Teddy. Then there was Mrs. Smith, who passed away from a seizure just as she was ready to go out; she brought with her James Green and Uncle Jim, someone named Sammy and Mrs. Suzanna Oates. To this lady Mrs. Hughes said: "When you were younger you lived on a farm. I see several dogs; there are five cats, two black ones, a ginger one, a grey, and a tabby; and there's a dark, heavy carthorse, of whom you were very fond. Then there is a little girl who died as a child; she's showing me a tortoise, of which she was very fond. It was quite a pet." The sitter could not recall it at the moment until Mrs. Hughes said: "Now think of Mrs. White, and then you will place Sally, who sends her love." That brought it back. There was Hector Gordon, who came with his Uncle Jim and his dad, William Gordon; they brought Mr. Brookes and Aunt Annie, and another boy named Willie, whose description was given.

As the result of these special meetings, the Stockport Churches will probably hold similar meetings yearly.

The Mayor a Medium

Spirits Prophesied his Election

SPEAKING in the Mechanics' Minor Hall, Nottingham, the Mayor of Mansfield, Councillor J. H. Williamson, who was accompanied by the Town Clerk and his wife, addressed a meeting of Spiritualists and presented trophies to the Spiritualist lyceums, which meet at Chaucer Street, Nottingham, and Sherwood Street, Nottingham.

The Mayor said: "I have realised the value of Spiritualism; I have tested the spirits and found them true. At Birkenhead I have seen spirits come out of a cabinet, shake hands with their loved ones, and then dematerialise. One of the most beautiful girls I have ever seen in my life was a spirit," said Councillor Williamson, and he described how he saw her raise her arms and display her spirit robes. "I have heard voices through the trumpet, and direct spirit voices. I have been to many seances, and shall continue to go to them. I am not clairvoyant," he said; "but I think I am a bit clairaudient, as I have definitely heard spirit voices singing in my own house. I have had experiences and tests which have proved to me beyond a shadow of a doubt that though I may not have many earthly friends, I have many spiritual friends. Some years ago a determined attempt was made to get me off the Mansfield Town Council. I met a young man who did not know me. He gave me a message from the spirit world, and said to me: 'Brother, you are worried about a paper with a cross on it.' I said 'Yes.' He said: 'Cast your worries aside; you'll be at the top.' And when the result was declared. I was top of the poll."

"THE TWO WORLDS" contains articles by authorities on every phase of Spiritualism

YOU CAN FIND

The address of a Spiritualist Society in your District by looking in the Church Announcements detailed in the back pages of every issue of "The Two Worlds."

Everyone is talking about the NEW

"PSYCHIC REVIEW"

Price, 4d. 32 pages.

Published on Thirteenth of Each Month.

Obtainable at Smith's Bookstalls, or 5/- per annum, post free, from 13, Chesham Place, London, S.W.1

THIS MONTH INCLUDES :

"THE WORLD THAT IS COMING."

"POLITICS DOOMED" Says SHAW DESMOND.

"GROUND FOR OPTIMISM" writes BARON PALMSTIERNA, G.C.V.O.

"LOOKING BACK" by CLARE SHERIDAN.

BOOK REVIEWS "SEARCHLIGHT" THEATRE NOTES.

Official Organ of Christian Psychic Society and World Service Group.

Published by
"PSYCHIC REVIEW" LTD.
13, Chesham Place, Belgrave Square,
LONDON, S.W.1
Telephone : Sloane 5711

Directors :—
C. S. Collen-Smith.
E. Kayler.
E. F. Bentley.

Editors :—
Rev. L. Calway.
C. S. Collen-Smith.

LONDONER'S DIARY

March 17 — March 17

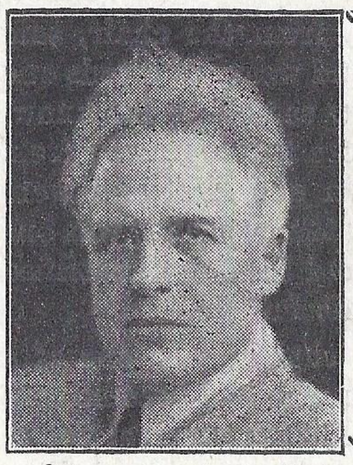
THE PARLIAMENTARY DEBATE on the Cancer Bill last week in the House of Commons proved at least one thing, that there are sympathisers with Spiritual Healing—or, as other people term it, Faith Healing—in quite unexpected quarters. When Dr. Edith Summerskill (Soc., Fulham W.), opposing the amendment which was given consideration, said, "Dr. Peters approached the subject as a doctor of law and not from the medical angle," Lady Astor remarked, amid laughter, "What a mercy!"

Mr. A. V. Alexander, who represents the Hillsborough Division of Sheffield, stated that he had been persuaded in his view by a colleague who had been treated for cancer by an unregistered practitioner. This M.P., after being operated on by a doctor and given only two months to live, went to an unregistered man. He had lived two years, and was now back in the House, a living witness to his cure. Such testimony speaks for itself. Yet science can be so dogmatic.

Meanwhile, there are Healers in London who, I know, can claim credit for the remarkable cures effected. When I went down last week to Mr. William Lewis, the Tottenham Healer, the waiting-room was full of patients waiting their turn to be seen by his guide, "White Hawk." Some of them, already completely restored to normal health, had brought friends. Some of these suffering men and women have nearly given up hope of living without pain or nervous tension. But thanks to this great medium, hundreds of people are being given a new lease of life. Mr. Lewis is surely one of the most successful Spiritual Healers in the Metropolis. In passing, it may be mentioned that his wife and two sons, who assist him, are also blessed with the gift of mediumship.

Mr. Lewis, as well as the patients, told me how helpful *The Two Worlds* has been in calling attention to his Healing mediumship. Hardly a day goes by without having some sort of inquiry at our London office in connection with the Movement.

A friend sent me a pamphlet, entitled, "What is the Power Behind Spiritualism?" in which the author relates that as a young man he personally investigated the phenomena of Spiritualism, and admittedly saw many wonderful things. Without a pause, he goes on to say in a subsequent sentence that he was not drawn into the snare



SHAW DESMOND

of the greatest imposture of the age owing to the mercy of an over-ruling Providence. So much for his strange sense of inconsistency. What is interesting is that a gentleman by the name of C. A. Reeves, an Evangelist, finds pleasure in demonstrating the wisdom of his own conviction by passing on the above-named brochure to Spiritualists of some considerable experience, hoping, I suppose, that they, too, might be *saved* by an "over-ruling Providence." I have heard of a ruling Providence, but one that is over-ruling is quite a strange phenomena.

This anti-Spiritualist activity is concentrated in a vicinity of Romford where the local Spiritualists are making an effort to go ahead. Why Romford should be chosen for the experiment is not known. Mr. Reeves should remember that it requires courage, and he did not show much of that commodity when several Spiritualists asked him questions at a lecture he recently delivered at a local hall in Romford. "We will now sing hymn No. so-and-so" was his reply.

The Romford Spiritualist Church is planning open-air propaganda meetings during the coming summer, when popular Spiritualists will speak on our subject. Mr. J. S. Stone, an executive of "The Link," is working hard to establish Spiritualism on a successful footing in that part of London.

The Great Metropolitan Spiritualist Association is organising a big rally for March 25th at the Muswell Hill Athenæum. The object is special propaganda. Prominent workers in the Movement have promised to be present.

Shaw Desmond, the well-known author, has promised to send a letter of congratulation for the occasion. I have reason to believe that his message will be of some significance, as it will deal with the present situation in the Spiritualist Movement. My recent talk with Shaw Desmond convinced me that he is greatly concerned with the question of unity. His idea, I presume, is a national linking up of all churches and Spiritualist societies. There is certainly a need of more co-operation and less "free-lancing."

I hear that Mr. Kimpton, a member of William Lewis' home circle, has executed, under spirit control, some remarkable land and seascape paintings. Why not have them on view?

Mrs. Bertha Harris is one of our best mediums, but she is also winning a reputation as a fine speaker. Last week she spoke for over an hour on the aura, at the International Institute for Psychical Investigation. Without employing any technical terms, she explained and demonstrated the nature of the aura to everybody's satisfaction, despite the presence of some critics in the audience, who evidently knew a good deal about that difficult subject.

Incidentally, Mrs. Harris gave me an impromptu sitting, and I must compliment her on the splendid clairvoyant message. She gave me incontrovertible evidence concerning past and present.

Several unknown mediums have been brought to my notice lately, so that the slogan, "We want more mediums," will result in wanting to know more about them.

I hear that Jack Webber will be the demonstrating medium at the next annual meeting of "The Link." This should provide an opportunity for people who as yet have not witnessed physical phenomena. Which reminds me that there seems to be a definite inclination amongst people now to pay more attention to mental mediumship. "It is less intricate," they say.

For some time past the more progressive Methodists have become interested in the question of Spiritualism. Now that a Spiritualist propaganda meeting will be held on Monday, March 20th, for that purpose, at Becontree, it is hoped that many Spiritualists in the neighbourhood will attend the meeting. Denis Beardshaw and others will be the speakers, and there will also be a clairvoyant, I am told.

A friend of Harry Price tells me that he is convinced of survival, and because of that, Price is interested in genuine mediumship. He must have discovered *some* genuine mediums; otherwise, it would seem, he would not be so convinced of survival.

Sidney Arnold

MEURIG MORRIS
SCHOOL OF MEZZANTNI
STUDY GROUPS Members Only
APPLY THE SECRETARY, 5 HYDE PARK SQUARE. W. 2

Personality Pars

Notes About People

SITTING in a bath-chair under warmish spring sunshine in his Kenton home, Charles Valera told me how he had been cured of infantile paralysis by a local healer. He had not been able to walk since he was twelve. That was thirteen years ago. Now, the paralysis has lost its grip. He still uses the chair, because he is far from strong, but day by day he is able to walk farther, feels stronger, better. I would like to tell you the name of the healer, but he is employed in a Government position and especially requests that it is not divulged.

* * * * *

SPEAKING at a Los Angeles meeting, Arthur Ford told how impressed he was with the progress of Spiritualism in England. This meeting was held close to Hollywood's film colony, but no famous "names" were present. There are at least twenty well-known featured players who are Spiritualists, but their publicity managers have decided that it is one of those things best not mentioned.

* * * * *

So many people wanted to ask the Rev. Drayton Thomas questions after his L.S.A. lecture that the meeting over-ran schedule time by half an hour. The well-known clergyman told of messages he had received describing life on the other side. He mentioned how closely these tallied with Swedenborg's visions. From his investigations he concluded that life immediately after death was similar to this, but with important minor differences that rendered description somewhat difficult.

* * * * *

GHOST-HUNTER Harry Price gave a lecture at the Goldsmith's Cottage, New Cross, London, on March 8th. His subject was "Telepathy and Clairvoyance." He has already spoken on "The Objects of Psychic Research" and "The Technique of Ghost Hunting." In the circular he is described as a foremost European authority on psychical phenomena.

EDMUND BARKER.

Rev. Sparke Kirkland in Ireland

THE NORTHERN HERALD, Bangor, Northern Ireland, published a three-column report of an address given by the Rev. J. Sparke Kirkland at the Savoy Hotel, Bangor, on March 2nd; the meeting was under the auspices of the Belfast Spiritualist Church.

Mr. Joseph Irwin, from the chair, said that people were tired and weary of creeds and doctrines, and were now searching for knowledge. Many people were turning away from the old ideas of Heaven and Hell and were searching for facts, and their speaker was one of the clergymen who had become dissatisfied with the teaching of his fathers.

Mr. Kirkland stated that he was one of a great band of clergymen who had become convinced of the reality of human survival not as an article of belief, but as a scientific reality. When he was an orthodox minister he believed in the immortality of the soul, but he had never been able to offer proof of his belief. Now he knew what he was talking about; it had revolutionised his ideas of God. When he was a minister he used to wonder what kind of a God they were worshipping—a jealous God who could go in front of the armies of Israel and slaughter without mercy all who came in the way, a God who saw with a mortal eye and heard with a mortal ear. His views had changed. God was revealing Himself to-day not as a tribal Deity, but as a Universal Spirit confined to no nation and to no time—benevolent and animated with love. In the Church, said Mr. Kirkland, emphasis was laid on the death of Jesus. As a Spiritualist, he thought that mattered little: it was the life of Jesus, His reappearance after death, His psychic powers, and His spiritual insight which counted. There were no such people as pagans. The impulse that had prompted primitive man to erect his little altar of stone or dedicate his grove of trees was the same impulse that had built the great cathedrals of Europe.

THANKS!

We have to acknowledge with many thanks the following donations to our Sustentation Fund.

	£	s.	d.
Previously acknowledged	80	11	0
Mr. Emmett Fox	5	5	0
Mr. Arthur Weldon	5	0	0
W. H. T.	5	0	0
Fellowship of the Golden Triangle	2	2	0
Mr. and Mrs. E. S. Johnson	2	2	0
Mr. Harry Edwards	1	1	0
Mrs. Bertha and Mr. Harris	1	1	0
Mr. F. W. Mitchell	1	1	0
Mrs. A. W. Duncan	1	1	0
Kale	1	1	0
Mr. R. Gwynedd Edwards	1	1	0
Mrs. K. Stangroom	1	1	0
Mr. F. A. Collier	1	0	0
Lincs.	1	0	0
J. A. C.	1	0	0
Miss Myra J. Seckerson	1	0	0
Mrs. McLauchlan	1	0	0
Mr. S. F. Home	1	0	0
Mr. Harry Mortimer	1	0	0
Mr. Vigurs	1	0	0
Mr. and Mrs. W. P. Cain	1	0	0
Mr. F. Barker		12	6
Mr. H. Allen George		10	6
Mrs. Daisy Barker		10	0
Mr. and Mrs. Crowcroft		10	0
Anonymous		10	0
Mary Percival		10	0
T. A. D.		10	0
Mrs. M. A. Bevan		10	0
Anon.		10	0
M. Bateman		5	0
In Memory of Donald McLaren		5	0
Hendon		5	0
Mrs. Jessie Leach		2	6
Lancs.		2	6
T. W. B.		2	6
Snowball		2	0
	£122	4	6

Works of
E. W. & M. H. WALLIS

GUIDE TO MEDIUMSHIP.
312 Pages. Cloth Bound, **6/10**

*"**HOW TO DEVELOP MEDIUMSHIP.**"
Stiff Board, **2/2**

*"**PSYCHICAL SELF-CULTURE.**" ,, **2/2**

*The above two books are extracts from the **Guide to Mediumship.**

SPIRITUALISM IN THE BIBLE.
Stiff Board, **1/8**. Cloth Bound, **2/2**

Pamphlets for Propaganda:

"**What Spiritualism Is**" .. .. Each, **3½d.**
"**Let Not Your Heart Be Troubled**" .. ,, **2½d.**
"**Death's Chiefest Surprise**" .. .. .. ,, **3½d.**
"**Is Spiritualism Dangerous**" .. .. .. ,, **2½d.**

Complete Set of Four, **10d.**
ALL PRICES POST FREE.

MRS. M. H. WALLIS,
83, STANHOPE AVENUE, LONDON, N. 3.
Or "**Two Worlds**" **Office, Manchester, 4.**

KILNASCRENE

This Week's Testimonial:

WARNING AGAINST IMITATIONS

[Original letter seen by the Editor of *Two Worlds.*]

From Robt. Sharp,
Lombardy West, Johannesburg.
12th Jan., 1939.

Dear Sir,—Some time ago I got a pair of your "specs," with which I was able to extend my vision considerably, and now regularly see the aura.

I gave them as a present to a friend, who has also had good results.

After that I bought a pair advertised in ——— and they have been most unsatisfactory. Uncomfortable, slow in action, rigid in every way, and very poorly designed. They have some difference from yours.

Please send another pair with as little delay as possible.

Yours truly, Robt. Sharp.

Note.—KILNASCRENE extends normal sight. Clairvoyance follows as a result of regular practice. Sent with full instructions for use and **Free Book on Clairvoyance, 10/-.** Abroad, **10/6.** Air Mail, **11/6.**

LONDON PSYCHIC EDUCATIONAL CENTRE,
17, Ashmere Grove, London, S.W. 2.

THE INTERNATIONAL INSTITUTE FOR PSYCHIC INVESTIGATION

Walton House, Walton Street, S.W. 3. (Ken. 6865.)
(Incorporating B.C.P.S. and I.I.P.R.)

PROGRAMME FOR COMING WEEK:

MONDAY, MARCH 20th, at 5, **Mr. P. Sharplin, Diagnosis Clinic.** (N.-M. **2s.**). At 8-15, **Dr. HECTOR MUNRO, PENDULUM DIAGNOSIS.** (N.-M. **2s.**).

TUESDAY, MARCH 21st, **Discussion Tea.** (N.-M. **1s. 6d.**). At 4, **Mr. W. H. Redmond, "Wonders of Thought Force in Everyday Life."**

WEDNESDAY, MARCH 22nd, at 8-15, **PUBLIC LANTERN LECTURE.** (N.-M. **1s.**). **Mme. DE CHAPROWICKI. "Invisible Radiation seen in Drops of Sea and Pond Water."**

THURSDAY, MARCH 23rd, at 3, **Mr. T. Austin. Group Clairvoyance.** (N.-M. **3s. 6d.**). At 8-15, **Mr. Horace Leaf, Teachings.** (N.-M. **1s. 6d.**)

MONDAY, MARCH 27th, at 8-15, **Mrs. Hoare, Org. Sec., Bio-Chemists, Assoc. "Varied Aspects of Bio-Chemistry."**

APPOINTMENTS with Miss Naomi Bacon, Mrs. Bateman, Mrs. Fairclough, Mrs. Bertha Harris, Mr. W. King, Mrs. J. Kruse, Mr. P. Sharplin, Mrs. Sharplin.

"Psychic Science," 1s. Syllabus on Application.

Perplexities of the Seance Room

A Scientist Views Our Problems

Summary of an Address given at the Glasgow Central Association by Dr. J. CRANSTON, D.Sc., Glasgow

DR. CRANSTON commenced by saying that he proposed to deal with some of the perplexities which had arisen in his own personal experience, which has covered the last six years and about 100 seances.

He first drew attention to the vast literature which exists containing evidence of survival, much of it written by eminent men of science, both English and Continental, and by men of all the great professions. "In view of this mountain of evidence, it is pertinent to ask why survival is not universally accepted, why is there such a vast misconception about death, as evidenced by behaviour at funerals, and why are the evidences of survival not more apparent in the daily lives of the people? The earnest enquirer, knowing that the evidence for survival is not universally accepted, feels the need of personal experience: he is not prepared to accept the testimony of others. Then again, there are peculiar differences in the amount of evidence required to convince people."

For instance, when the astronomer Adams announced in 1846 the discovery of a new planet called Neptune, the announcement was immediately accepted, and though the discovery was made nearly 100 years ago, it is doubtful if one person in a million has ever seen Neptune. On the other hand, when Darwin, as the result of many years of study, announced the theory of evolution, it evoked storms of protest, and it was many years before the theory was generally accepted. The reason for the difference may at first sight appear to be due to the fact that the former discovery was mainly of interest to astronomers and had no practical importance to the average man, whereas the second one had a much greater interest to the common people because of the implications it bore concerning their ancestry. A closer examination of the facts, however, reveals that that is not the whole truth. It does not explain why the discovery of another astronomical fact by Copernicus and Galileo—that the sun goes round the earth and not vice versa—roused so much antagonism that Galileo was threatened with torture unless he renounced it.

Religious Obstruction

"The real explanation is to be found in the fact that when a discovery is made that conflicts or appears to conflict with the dogmas of religion, immediately hostility is roused, and the whole strength of the religious organisations is thrown against its acceptance; but when a new discovery does not conflict with dogmas it is easily accepted, no matter how revolutionary it may be."

If my suggestion of the hostility of organised religion to the facts of the seance room be correct, I have to still explain why it is that scientists as a whole are rather apathetic to the subject, and the following points are worth consideration: Training in scientific methods has three aspects, (1) experimental control; (2) observation; (3) interpretation of results. To carry out an investigation successfully, the scientist must be skilled in all three aspects. Firstly, he arranges the conditions of his experiments, eliminating one by one the various factors on which the results depend, i.e., he keeps all the factors consistent except the one which he varies, and observes the effect of variation on the experiment. The greater the number of factors, the more difficult it is to obtain conclusive results. For example, in diatetics there are so many factors that there is room for wide disagreement concerning what we should eat, while again economics can hardly be considered an experimental science, owing to the large number of factors involved, unless it is undertaken by a totalitarian state where conditions can be imposed by force.

Careful Observation

The second aspect of scientific training I need not elaborate, viz., observation. Careful observation is obviously important, but such training is required in many professions.

The third aspect, interpretation of results, is of great importance, and calls for qualifications of imagination and judicial balance which are rarely found in a high degree. Many a scientist, capable of first-class experimental work and observation, has failed to reap the reward of his labours through failure to assess their implications. At a later date others have made interpretations and obtained the credit.

Now, having seen the make-up of a scientist, we can see that he is handicapped in the seance room by being denied the first element of his training, viz., complete control. At the best he can only attempt this where physical phenomena are concerned. Even there, he knows so little about the factors at play that he often inhibits the phenomena by his efforts. And again, physical phenomena are not the best evidence for survival. They may prove to be manifestations of a psychic power in a medium quite unrelated to external spirit forces. The scientist, therefore, must rely on other aspects of his training., viz., passive observation and deduction. These are aspects in which he should be well trained, but not more so than a stockbroker or a lawyer or banker.

The method I have adopted is that of passive observation. There is a great temptation to interrupt proceedings by asking questions. Sometimes questions may be asked without spoiling a communication, but it oft-times ruins it, and long experience is required to enable one to know when it is safe to do so. This is due to the particular methods of communication: the experience of the communicator; the mental state of the communicator; and the type of question. We are often asked why are names so difficult to get through sometimes, when on other occasions they are supplied unsought? I have no complete answer to this perplexity, but would suggest one.

The Difficulty of Names

As the mechanism of communication is not often one involving direct speech, but is communication by thought, symbol, or picture, it is obviously easier to convey a thought of something tangible or emotional than to convey such an abstract or detailed thing as a name. Secondly, we must consider the point of view of the communicator; he may experience considerable trouble in getting the right conditions for communicating; he may be uncomfortable or in a highly emotional state. He is certainly in strange surroundings in a seance room. When at last his turn comes he sees you with something akin to physical eyes, he hears you speak, he's bursting to give a message assuring you of his continued interest. He doesn't always realise that you can't see him; he knows little of the mechanism of communication, and is met with the cold query, "But who are you?" It is not difficult to imagine the effect on him.

For example, you have a communication from someone you recognised as a cousin who lived in India. You think it's a pity that he didn't mention India, since it would have been evidence, even though the subject might not concern India, so you ask: "Where were you working when you had your last illness?" Now just imagine the effect of such a question on your cousin. He may say to himself, "This is an abrupt change of subject and it's a silly question! He knows quite well that I was in Calcutta. In any case, what does it matter where I worked? I am giving him the tremendous news that I am alive, happy and free from pain, and he asks me this trivial question!" Then he thinks, "I know—he's wondering whether I got that promotion involving a shift from Calcutta to Bombay. I suppose I'd better try to answer." Meanwhile, you are sitting and wondering why he can't say "India." He suddenly realises that with the method of communication available he had better resort to a picture, so he conveys an impression of overseas and the control makes a hasty interpretation and says, "Was your cousin a sailor?" and immediately your confidence is shaken.

The Object of Your Search

Another perplexity shown by those who have more experience of the seance room as illustrated by the saying, "I find that I get so far, and then no farther; it does not seem to lead me anywhere." I suggest that the best comment to such a statement is, "Where do you want to go? What do you expect to get out of the seance room, and have you sat down to think it out?" We do not ask ourselves these questions with sufficient determination to fix our purpose clearly. What possible answers are there?—(1) one may attend a seance entirely out of curiosity,

(*Continued on page* 167)

S. N. U. News

General Secretary: ERNEST A. KEELING

The Union exists to strengthen existing Spiritualist Churches or Societies, and to unite and consolidate them into a Spiritualist Brotherhood and organisation. To secure recognition as a Religious body, to secure freedom from legal prosecution of Mediums demonstrating the facts of psychic phenomena while working under the auspices of properly constituted Churches. To develop and encourage Spiritualistic investigation and research. To foster international relationships with the Spiritualists of other countries.

Particulars of affiliation and other information sent on application to the General Secretary:—

ERNEST A. KEELING.

Registered Office:
64a, Bridge Street, Manchester, 3.

LIVERPOOL

THE last of the winter propaganda meetings will be held on Sunday, April 2nd, at the Picton Hall, when Mrs. Helen Hughes will be the clairaudient, and Mr. Ernest A. Keeling the speaker. These special meetings have proved of considerable benefit to the church by increasing the interest of the public, and it is expected they will be continued during future winter seasons.

General Election—1939?

It is generally considered a certainty that there will be a Parliamentary Election during this year, and current events point to this taking place in the autumn or early winter—although it is quite possible it may be earlier. Steps have been taken to prepare for such an event, and every church and District Council should take and early opportunity of appointing a small "Parliamentary" Committee, which can act quickly and vigorously when the occasion arises. Each Committee should plan a campaign to meet local requirements, and the name and address of the Committee Secretary should be sent to this office without delay.

The Manchester and District Group A.C.M.

The above Group held their annual general meeting at the Manchester Central Spiritualist Church, 5, Parsonage, on February 11th, Councillor Tom Connor (President) in the chair. Hymn, and invocation by Mr. F. Chandley, opened the meeting, followed by minutes.

Sympathy was expressed with Mr. W. N. Platt, Mr. John Jackson, and Mr. Bradley, absent through illness.

The President referred to the difficulties under which our churches—along with those of other religions—were passing, owing to world unrest, and exhorted the delegates to press forward to the surmounting of every obstacle. He thanked the officers and Committee for their valuable support.

The Secretary, Mr. R. Ellidge, in his report regretted the lack of a "go-ahead" spirit in the churches, especially as regards propaganda, which he largely attributed to financial difficulties. He outlined preparations of interest for the forthcoming Good Friday celebrations. Mr. R. F. Brewer presented the financial report, showing a slight deficit on the year, and Mr. Jackson (Auditor) gave the auditors' report. The reports and accounts were then adopted. The election of officers resulted as follows: President, Councillor Tom Connor (Bolton); Vice-President, Mr. Bleasdale; Hon. Secretary, Mr. R. Ellidge; Hon. Treasurer, Mr. R. F. Brewer; Committee—Mesdames Ashton and Benson, Messrs. Chandley, Lamb, and Bentley; Auditors, Messrs. Jackson, and Dransfield.

The associate members agreed to support the candidature of Mr. Tom Connor and Mr. F. Chandley as associates' representatives to the Lancashire District Council.

Mr. W. Nelson Platt was elected Hon. President of the Group in recognition of his past services.

Thanks to the Manchester Central Church for kind entertainment concluded the business.

"There Must Be Something Wrong"

The returns forms which have so far reached the Union's office show that it is only in the minority of cases that churches have increased their membership during 1938. There is apparently too little enterprise and too much apathy and complacence. In the Halifax and Huddersfield district, we hear of a church conducted by about four or five people, and of another which has not presented a balance sheet for some two years.

We have mentioned before that it is a fatal policy to assume that "anything will do." Spiritualism is a vital spiritual religion, and nothing but the best is good enough. Churches which try to run "on the cheap" will always be poor, and deserve to be so. In church affairs, as in most other things in life, the best is the most economical in the long run.

Building Fund Pool

Some of our critics will be surprised to read the following unsolicited testimony recently received: "We were particularly gratified to learn of the generosity of the Union over the matter of interest."

S.N.U. BARGAIN PARCEL
Six Different Pamphlets; post free, 1/-.
Originally Sold for 1/9.

Smethwick

The services at the new National Spiritualist Church in Thimblemill Road, Smethwick (opened a few weeks ago), continued to be well attended, and members and friends had particularly happy times on March 5th and 6th.

Mrs. Pearce, of Bristol, was the speaker. Her addresses were very uplifting, and her clairvoyance most evidential.

A goodly number of fresh faces could be seen at these meetings, and many expressed their appreciation of the beautiful conditions prevailing and the pleasure they had derived from the speakers' ministrations. There is every prospect of this church becoming the outstanding one in the Midlands.

Huddersfield (Ramsden Street) N.S.C.

The study class continues on its even way, and for the last twelve months has been studying "The First Principles of Theosophy," by C. Jinarjadasa, in which they have found a fund of matter for discussion; much to agree with and much to differ from. In Chapter 3, now under consideration, are "The Inner Government of the World" and "The Path of Discipleship." Can anyone recommend a Spiritualist book for study, concise and with not too much packing, dealing with some aspect of the science or philosophy of the Movement?

S.N.U. Diary, 1940

Do not forget to order your 1940 Diary from your Church or District Council Secretary. The 1939 edition was sold out early, and every church officer and platform worker should make sure of the copy for 1940 by placing their order immediately.

Natures way with all

GASTRIC and DIGESTIVE troubles

DRUGS ARE USELESS

except as a temporary palliative. "Suntona" Wholemeal SLIPPERY ELM Food nourishes the body, whilst the fine, gelatinous Slippery Elm Bark (*Ulmus Fulma*) acts as an "internal poultice," soothing the tender, delicate membranes of the intestine, sweetening the digestive tract, healing inflamed tissues, ulcers, piles, etc. **It has prevented an appendicitis operation in many thousands of cases.**

Delicious in flavour—easily prepared.

Readily digested and assimilated by the feeblest constitution, "Suntona" is the perfect diet for invalids and all stomach sufferers (Gastritis, Colitis, Ulceration of Stomach, etc.). Try this **natural** way to health to-day. ½lb. **1/1d.**, at Health Food Stores, Boots, Timothy White's and Taylors, etc.

FREE! Test sample 6d., with invaluable FREE 64-pp. book. "Nature's Healing Powers," from Suntona Ltd., 12, Exchange Walk, Nottingham.

Suntona

WHOLEMEAL SLIPPERY ELM FOOD

SUNTONA Ltd., 12, Exchange Walk, Nottingham.
Please send me Test Sample "SUNTONA" SLIPPERY ELM Food and Free 64-pp Book, 6d. (P.O./Stamps) enclosed.

Name .....

Address .....

.....

ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

SUNDAY, MARCH 19th,
At 11, **Mrs. TAYLOR.**
At 6-30, **Mr. W. H. REDMOND.**

MONDAY, at 3, **Women's Guild.**
Mrs. M. Stocks.

At 7-30, **Free Healing.** At 8, Diagnosis by **"The Messenger"** (through **Mrs. Bedford**).

Diagnosis by **"Golden Dawn"** (through **Miss Maud Pope**).

THURSDAY, at 8, **Mrs. Podmore.**

Each SUNDAY, at 3, **Lyceum.**

What meaneth this fusion?

By A. T. CONNOR

I WAS present at the A.G.M. of the London Lyceum District Council, heard Mr. Fruin's address, and proposed that his resolution be referred to the London District Lyceums—and I am relying on the proven fact of *The Two Worlds'* impartiality for an opportunity to explain to both sections of our organised Movement why I moved the reference.

It was not only that the resolution was the offspring of a Joint Committee of our two London executives, and had never been submitted to the Lyceums; nor entirely that it was too vitally important in its possible results to be submitted to, and decided by, a snap vote of "uninstructed" delegates—but also that the President's declared optimism does not seem justified by the hard facts of the case.

The Inter-Relations Committee of the two Unions is negotiating fusion—each section submitting a scheme towards the solution of the problem. The S.N.U. scheme proposes that the activities of the present two Unions would be taken over by one organisation (the S.N.U., presumably), with one general office, and directed by one National Council, with a President, one Vice-President, and one Treasurer (the funds of the two Unions being merged). The Council would consist of a proportionate number of Church-elected and Lyceum-elected members. A separate A.G.M. of Lyceum delegates would be held, all its "major decisions" being "subject to approval by the S.N.U. A.G.M." B.S.L.U. District Councils would be absorbed by S.N.U. District Councils—but each district could hold a separate Lyceum Delegate A.G.M. Finally, there would be one General Secretary and office staff, "with, as occasion arises, a special staff for Lyceum business."

The B.S.L.U. scheme, on the contrary, advocates the continuance of two separate—but co-operative—Unions, each with its own executive, but with reciprocal (and proportional) inter-representation on the E.C. of the other. Each body would pay to the other a nominal affiliation fee; and there would be an agreed relegation of work and activities to each Union, and periodical exchange of reports on work and progress.

Complication was added to the Committee's already delicate and difficult task by a S.N.U. Council resolution that negotiations must be preceded by acceptance of fusion by the B.S.L.U.—and again by an official statement by the S.N.U. section that the S.N.U. scheme "involves the absorption of the B.S.L.U. by the S.N.U."

In view of this S.N.U. attitude, it seemed ridiculous to think that fusion "need not make any difference in the working of the sections"—for *there would not be any sections!* There is not even a suggestion of *two* Vice-Presidents, one to be elected by Lyceumists; nor a promise of an Assistant Secretary (or even a mere clerk) guaranteed as capable to safeguard the interests of Lyceumism in the S.N.U. office.

As for the existence of two Unions causing a separation between Churches and Lyceums, it is a matter of history that most of the early Lyceum pioneers were also society workers—several of them on the S.N.U. and the old Federation executive. Several of them held high office, J. J. Morse holding the record of being President of the two Unions at the same time. Yet these pioneers decided, time after time, that fusion of the two bodies would not be for the good of either. Broadly speaking, the S.N.U. is propagandist and the B.S.L.U. educational; and one Council could not give adequate consideration to the vital interests of both; whereas a National Council with two independent but collaborating sections, somewhat on the lines suggested by the B.S.L.U., *could* be made to work successfully.

In any case, may I appeal to other bands of enthusiasts to leave the question of fusion to the Inter-Relations Committee, and not turn fusion into confusion by even well-meant interference with the Committee's work.

Perplexities of the Seance Room

(*Continued from page* 164)

so as to be able from first-hand knowledge to assess the evidence for survival; (2) from a liking for sensationalism; (3) from the pleasure of conversing with friends on the other side; (4) from the expectation of help in material matters through advice from the other side. Each of these things may appeal to different people, though each has its limitations.

I will content myself with a few remarks on the latter. I think that advice is often asked or expected in the seance room, which is inappropriate. A man may ask his aunt in the spirit world, "I am thinking of starting a shop: do you think it's a good idea?" We ought to remember that the opinion of the aunt concerning keeping a shop may not be worth having. Secondly, the responsibility of the decision must rest on the questioner, and one of the main reasons for living on this earth is to face the opportunity of shouldering responsibilities and building a personality. Before help in a particular channel is sought from the spirit world, we should be wise to satisfy ourselves that we are not trying to evade our responsibilities.

There is, however, a sixth reason which I am sure will result in leading you somewhere. You may attend a seance in order to acquire a philosophy of life; to increase your faith in the existence of benevolent forces outside your physical perceptions; to appreciate the value of your own personality and of your service to others; to assist you in the building of character, which is a most important thing, because you will reach the next world with nothing else. This will give purpose to your earthly life, and in all these things you will conform to the teachings of Christ and cannot fail to add to your usefulness.

Professor Soal on Telepathy

JOHN O' LONDON'S WEEKLY is running a series of articles entitled, "Can Telepathy Be Proved?"

Mr. S. G. Soal, M.A., B.Sc., follows Dr. Flugel. In his contribution, Soal is careful to distinguish between telepathy and clairvoyance, and says: "It may be that before we can even begin to understand such things as telepathy and clairvoyance, we shall have to revise our traditional notions of Time and Space. To our everyday consciousness, Time and Space are formidable realities, and yet they may be illusions forced upon us by the limitations of a consciousness that has been biologically evolved; they may be merely self-created trammels in which our minds have to work."

In reviewing Dr. Rhine's experiments at the Duke University, he says: "It certainly looks as though in some cases at least the experiments have been rendered so foolproof that the data can only be disputed on the unthinkable presumption that the persons concerned were engaged in a conspiracy."

He then tells us of experiments made in British laboratories. During the past four years he had tested 140 persons with some 120,000 guesses, without any success, and he asks: "Why have we failed to demonstrate telepathy and clairvoyance in the English universities?" He thinks "this is partly due to the fact that our technique is more consistently accurate than that of the Americans," which, I think, can be dismissed immediately. Dr. Rhine maintains that his success very largely lies in the practice of creating an atmosphere of tension and expectation, in a word, in stimulating the confidence of the experimenters in their own powers. Mr. Soal thinks this is nonsense. I don't.

In all psychic investigation, experience goes to show that the presence of some people fosters good results, while the presence of other people hinders it. In a word, some people possess a psychic force which helps to stimulate the psychic faculties of experimenters, while other people are merely wet blankets, and this does not depend upon their will or desire, their belief or their disbelief; it just depends upon an inherent and natural balance of power. Mr. Soal concludes by saying: "I shall conclude by reiterating my honest belief that certain persons do possess abnormal means of perceiving and acquiring knowledge, both from other human minds and from external sources."

In the course of the article, Soal pays a tribute to the mediumship of Stella C. and Blanche Cooper, with both of which he had received evidence of supernormal powers.

Miss ESTELLE W. STEAD
suggests that in order to be free from all domestic cares you come and stay at her delightful Guest House
Reculver Lodge, Beltinge, Herne Bay
Tel. Herne Bay 750
where you will have
Rest, Warmth, Good Food and Congenial Company
Special Winter Terms, £2 2s. per week (Under four days 10s. 6d. per day). *Please send for Brochure.*
THE GUEST HOUSE THAT IS DIFFERENT!

FOUNDED NOVEMBER 18th, 1887.

The Two Worlds

THE LEADING SPIRITUALIST WEEKLY.

PRICE TWOPENCE. Postage One Halfpenny. Subscription Rates (Post Free) to all parts of the world: One Year, **10/10**; Six Months, **5/5**; Three Months, **2/9.**
OBTAINABLE, ON ORDER, AT **2d.** WEEKLY, OF ALL NEWSAGENTS.

OVERSEAS: Copies can be had from all branches of Gordon and Gotch. AUSTRALIA: Branches at Melbourne, Sydney, Brisbane, Perth, Adelaide, Launceston. NEW ZEALAND: Any branch of Gordon and Gotch, including Wellington, Christchurch, Auckland. SOUTH AFRICA: Any branch of Central News Agency, including Johannesburg, Cape Town, Durban.

Editor and Secretary: ERNEST W. OATEN.

Issued by

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED
18, CORPORATION STREET, MANCHESTER, 4.
Where all Business Communications should be addressed.
(Telegraph and Telephone BLAckfriars 9903.)

Cheques and Drafts should be crossed "————— and Co." and made payable to The Two Worlds Publishing Company, Limited. The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

London Office: 71, FLEET STREET, E.C. 4.
'Phone: Central 7641. Wires: "Jonagont, Fleet, London."

FRIDAY - - - - March 17, 1939.

THAT CANCER BILL

It will prolong disease!

Another Bill to Follow.

IN a leading article on February 24 I dealt with the question of the new Parliamentary Bill, which has now passed its third reading, and which makes it an offence for anyone to advertise or make it generally known that he is prepared to treat cancer. I expressed the opinion that the Bill was the beginning of a claim that our bodies are not our own, that they belong to the State, and that the State is endeavouring to prevent any form of treatment for disease other than that given by the Medical Faculty. I also expressed the opinion that this Bill was but the precursor of others.

I repeat that I have no objection whatever to medical practice; whatever good it can do should be encouraged; but it is true that thousands of people are securing good health through the services of unregistered practitioners after the Medical Faculty have failed them, and it is a distinct interference with the liberty of the subject to prevent the public taking advantage of any means whatever which will ensure health. If the Medical Faculty had a cure for cancer or any other disease, it would be the duty of everyone to recommend that cure to the sufferer; but since the Medical Faculty have no such cure (despite the tens of thousands of pounds spent in cancer research), it does not seem to us to be either sane or sound policy to prevent sufferers getting relief wherever they can. The common law of this country is quite sufficient to protect the public against deceit and false pretences.

For many years efforts have been made to strengthen the hands of the Medical Faculty by attacking the non-registered practitioner and endeavouring to make the health of citizens a monopoly of the Medical Faculty. Several Bills have been presented to Parliament and been rejected, but now a more insidious method is to be adopted. The monopoly is to be secured piecemeal.

I expressed the opinion that this Bill was the forerunner of others, and the cat is now out of the bag. I now learn that the Advisory Medical Committee of the Diabetic Association, consisting of qualified medical practitioners and leading specialists on diabetics, has been inquiring for eighteen months into the incidence of diabetis. That Committee has just presented a report. It affirms that there is at present no cure for diabetis, the only effective treatment being restriction of diet and, in severe cases, injection of insulin. In a word, the Medical Faculty have failed to find a remedy, and steps are now being taken to promote a Bill which will prevent anyone else from claiming or using alternative methods of treatment.

Of course this, too, will be drawn upon the lines of preventing anyone advertising—but Parliamentary Bills, once they have been passed, are notoriously subject to many interpretations. When the cancer Bill is operative it will be applied to all forms of treatment, independent of whether they are advertised or not, for it will be held that one individual, by recommending a healer to another, will be found guilty of advertising. The successful healer has very little need to advertise, but he will be held responsible for preventing people talking.

The late Lord Riddell urged the Diabetic Association to promote its own Bill, and though there is nothing in draft at the moment, the preparation of such a Bill is being freely talked about.

Next we shall get a Bill to prevent anyone from treating toothache or curing corns. The thin end of the wedge may be very dangerous, and the Cancer Bill is the thin end. We admire the attitude of Dr. Sidney J. Peters, M.P., who has challenged the Minister of Health over a section of the Cancer Bill. He is of the opinion that this section will make psychic healers liable to prosecution. Dr. Peters is himself a healer, and, writing to the Minister of Health, Dr. Peters said: "I spend all my spare time, such as it is, in healing the sick. Years ago I was healed by one of these people and saved from an operation. Many of us do this work without payment or fees, but I can tell you in advance that nothing Parliament may pass will for one moment stop me and many other people from carrying on our work amongst suffering humanity and making proper use of such powers as God has given us."

THE QUIET HELPERS (THE WEE KIRK)
Buses 15, 7 (Suns, 163) 23, 27, 46, 28, 31 to first stop, Chepstow Rd. (Late Richmond Rd).
3, MOORHOUSE ROAD
BAYSWATER, W. 2
MORLICH MACKAY
Founder and Leader
Hon. President—The Rev. J. Sparke Kirkland
SUNDAYS, 6-30 p.m. Circle.
Sunday, Mar. 18, "Awakener" through MORLICH MACKAY. After Circle, ANNE STROUD, and M.M. Monday, at 8-30, Healing, J. Rosser.

Our Sustentation Fund

SOME weeks ago I appealed for a Sustentation Fund to enable *The Two Worlds* to recoup its losses of the last fifty years and place it once again in a strong position. In response to that appeal I have already received £120, for which I am deeply grateful. But I am ambitious.

I believe *The Two Worlds* to be one of the most valuable assets of Spiritualism in this country; it has very largely helped, during the last fifty years, to place the Movement in its present position. The value of Spiritualism as an aid to knowledge and a guide to life is now generally recognised, even by its opponents. It is taking its place in the normal life of the nation, and there is much more work which we could do if we were not hampered by a lack of capital.

I asked for £1,000. I've got the first £120.

You can help by sending a donation to the fund and, by using your influence, extend the circulation of *The Two Worlds*. On another page will be found a list of donations to date.

I have completed 47 years of public work for the Movement of Spiritualism, and twenty years with *The Two Worlds*. My one desire is to see the old-established and popular paper of the Movement placed on a sound basis. Will you help? All donations will be acknowledged by—

ERNEST W. OATEN.

TRANSITION

We offer our sympathy to Mr. Hibberd, of the Battersea Society, on the transition of his wife. Mr. Hibberd was treasurer to the first Battersea Society forty years ago, and for many years held the same office at Bennerley Hall. Always his wife was quietly working in the background, doing what she could to assist the Cause, and though she could never be persuaded to occupy any official position, her quiet, unobtrusive life built up a spiritual condition which will be of great assistance to her in her new abode.

The interment was conducted by Mr. Harry Boddington at the Ashford Cemetery, Middlesex, Battersea Society being represented by Mrs. Tyler and others, and two beautiful wreaths. Mr. Hibberd's knowledge of Spiritualism will enable him to look beyond his personal loss to his wife's great gain.

WE REGRET that difficulties arose in the distribution of last week's "Two Worlds." In consequence of a paragraph in which I replied to Mr. Barbanell, our wholesale agents stopped the distribution of the paper, though supplies went out from this office as usual. We gladly acknowledge that Mr. Barbanell did everything in his power to prevent the unfortunate occurrence. We have now, however, made arrangements by which the regularity of supplies will be assured in the future. We apologise to our readers who were disappointed.

ERNEST W. OATEN.

Topics Of The Week

Going Strong

The Hertfordshire Mercury gave a very nice report of a meeting held at the Tudor Café Hall, at Hoddesdon, at which Mr. J. Hutchins gave a trance address and some interesting and evidential clairvoyance. The little centre at Hoddesdon is the result very largely of efforts put forward by Mr. Collen Smith and the World Service Group.

The Devil Again

On the other hand, *The Greenock Telegraph* reports a lecture at the Temperance Institute, by Mr. F. J. Wilmshurst, who claimed that Scripture was very definite in its statements against Spiritualism; the Bible said: "The living know that they shall die, but the dead know not anything. There is no work nor device nor knowledge nor wisdom in the grave." Biologists would tell Mr. Wilmshurst that there is plenty of work in the grave, although dead men don't live there. It is rather a pity that such texts, which in the main refer to quite other matters, should be quoted against Spiritualism, because, if it should be shown that the Bible affirms that there is no knowledge amongst those who have passed away, the only result can be to destroy faith in the Bible. Thousands of Spiritualists can bear testimony to the fact that they have talked with these people. Mr. Wilmshurst claimed that the communications received in the seance chamber are from evil spirits. He added: "The Lord said of Satan, 'He is a liar, and the father of lies.'" Perhaps so, but then, lying is not a monopoly of the devil. It is whispered that even Governments make promises to other Governments which they don't intend to keep. Mr. Wilmshurst should make his own inquiries.

Another Young Medium

One of the rising young mediums of the North is Mr. Russell Dawson, of Bradford. A report from Leek speaks of the excellence of his addresses, and the value of his work as a psychometrist. We have also had excellent reports of his work as a diagnoser and healer. Churches who are looking for young and promising platform workers might do worse than give him a trial.

"Let Glasgow Flourish"

Mr. Hannen Swaffer addressed a large meeting of 3,000 people in St. Andrews Hall, Glasgow, and declared that the Movement had made very great progress in the last few years. In Great Britain there must be between two and three million people who, if they did not altogether believe in the Movement, conceded that we have proved our case. In many cases the Movement had brought solace and healing and transformed life. It was giving to the world to-day a new foundation for its existence. He did not ask people to believe a word that he said, or even to accept what was said in books; they might go home and pursue their own inquiries. There was no other religious system in the world that could take such a stand. Many orthodox people said that we should not disturb the dead; the fact was it was the dead who disturbed us.

Mr. Roy Morgan

We had a call this week from Mr. Roy Morgan, the well-known medium, who informs us that he is leaving Manchester for London on March 15th, and expects to take up his residence at 2, Clarendon Gardens, Ilford. Mr. Morgan was born at Hull, but at seven years of age migrated to Manchester, in which city he first made his acquaintance with Spiritualism. He soon found himself possessed of mediumistic faculties, and sat regularly in circles for its development. He is now well known throughout the country as an efficient clairvoyant. He has been, for a long number of years, in the employ of the Manchester Corporation. He is looking forward with pleasure to residence in the South of England, where we are sure his gifts will be appreciated.

The Cancer Bill

The Cancer Bill did not have an easy passage in its third reading in the House of Commons. The Government was urged to allow a free vote, but insisted in putting on the whips, therefore the Parliamentary majority carried it. But there were many objections. Mr. George Lansbury was one who attacked the dogmatism of the medical profession, and objected to the setting up of a medical monopoly. Dr. Peters, President of the Cambridge S.P.R., testified that he had not only been healed, but had himself used the power of healing on others. Dr. Edith Summerskill, for the Government, flatly opposed any amendment to the Bill, and paid a tribute to men like Pasteur, who were *not* members of the medical profession, which caused Mrs. Tait to remark: "But you were not conscious of that until he died." Mr. A. V. Alexander said that a colleague of his in the House had been treated for cancer by an unregistered practitioner and had recovered. That treatment was the result of an advertisement.

A New Australian Quarterly

The Society for Psychical Research, Australia, sends us a copy of its new journal, to be issued quarterly, price sixpence. It is a sixteen page quarto, and the first issue contains a couple of articles on "Supernormal Healing," in which a number of remarkable cures are outlined, including some of those taking place at Lourdes. Some of the difficulties of automatic writing are very well dealt with in another article. We wish the new journal all success.

PSYCHOSENSICS

THE UNRIVALLED METHOD FOR HOME DEVELOPMENT OF CLAIRVOYANCE, CLAIR-AUDIENCE, PSYCHOMETRY, ETC.

For Full Particulars, send 1½d. stamp to—

The Secretary,
Psychosensic Institute,
27, St. Stephen's Gardens, London, W. 2.
Telephone: Bayswater 2790

Mrs. ANNIE BRITTAIN

attends at the Institute daily for Private Sittings, also Group Seances every Tuesday, at 7-30 p.m., and every Wednesday at 3-30 p.m. Limited to Eight Sitters. Fee, 5s. each

MARYLEBONE SPIRITUALIST ASSOCIATION

QUEEN'S HALL.
SUNDAY, MARCH 19th, at 7.
Sixty-seventh Anniversary Service for Members and Associates.
HANNEN SWAFFER. Mr. H. ERNEST HUNT.
Clairvoyance by **Mrs. Stella Hughes** and **Mrs. Abbott.**
At Headquarters: 'Phone: Museum 0162-3.
Marylebone House, 42, Russell Square, W.C. 1.

WEEKDAY MEETINGS for Clairvoyance and Psychometry.*

MONDAY, MARCH 20th, at 3 — **Mrs. Pedrini***
MONDAY, MARCH 20th, at 7-30 — **Mr. George Daisley**
THURSDAY, MARCH 23rd, at 3-30 — **Mrs. D. Spackman**
THURSDAY, MARCH 23rd, at 7-30 — **Mrs. Dolores Smith**

MEETINGS (Limited to 20 Visitors).
TUESDAY, MARCH 21st, at 7-30 — **Miss Evaline Canon***
WEDNESDAY, MARCH 22nd, at 7-30 — **Mrs. N. Mackenzie**
FRIDAY, MARCH 24th, at 7-30 — **Mrs. Lilian Austin***

GROUP SEANCES.
MONDAY, MARCH 20th, at 7-45 — **Mrs. N. Mackenzie**
TUESDAY, MARCH 21st, at 3 — **Mr. Armand Wilson**
TUESDAY, MARCH 21st, at 7-45 — **Mrs. Stella Hughes**
WEDNESDAY, MARCH 22nd, at 7-45 — **Mrs. Pedrini**
THURSDAY, MARCH 23rd, at 7-45 — **Mr. Arthur Bhaduri**
FRIDAY, MARCH 24th, at 3 — **Miss Rose Ward**
FRIDAY, MARCH 24th, at 7-45 — **Mr. W. H. Redmond**

Private Sittings can be arranged through the Secretary with the following Mediums: Mrs. Abbott, Mrs. Barkel, Mrs. Stella Hughes, Mrs. F. Kingstone, Mrs. Nan Mackenzie, Mrs. Dolores Smith, Miss Lily Thomas, Mr. W. H. Redmond and Mr. Armand Wilson.

Healing.—TUESDAYS at 7, Diagnosis and Treatment by **"I-Em-Hotep,"** through Mrs. Barkel, assisted by her Group of Healers. All who ail are welcome.

M.S.A. GOLDERS GREEN CENTRE.
Broadwalk Hall, Broadwalk Lane,
Golders Green Road, N.W. 11.
SUNDAY, MARCH 19th, at 6-30,
Rev. J. SPARKE KIRKLAND, M.A.
Mrs. NAN MACKENZIE.

WEEKDAY MEETINGS for Clairvoyance and Psychometry.*

TUESDAY, MARCH 21st, at 3-15 — **Mrs. Kingstone**
THURSDAY, MARCH 23rd, at 8 — **Mrs. F. Wright**

MEETING (Limited to 20 Visitors).
TUESDAY, MARCH 21st, at 8 — **Mrs. Abbott**

GROUP SEANCE (Limited to 8 Sitters).
MONDAY, MARCH 20th, at 8 — **Mrs. Stella Hughes**

Healing.—FRIDAYS, at 7-30, Diagnosis and Treatment by **"Running Water,"** the Guide of Mrs. Nan Mackenzie assisted by her Group of Healers.

M.S.A. WANDSWORTH COMMON CENTRE.
Brodrick Hall, 24, Brodrick Road, Trinity Road.
Stations: Wandsworth Common and Trinity Road
Bus Routes: Nos. 19 and 49.
SUNDAY, MARCH 19th, at 6-30,
Mr. SNOWDON HALL. Mr. ARTHUR BHADURI.

WEEKDAY MEETINGS for Clairvoyance and Psychometry.*

TUESDAY, MARCH 21st, at 3-15 — **Mrs. D. Spackman***
WEDNESDAY, MARCH 22nd, at 8 — **Mr. Armand Wilson**
FRIDAY, MARCH 24th, at 8 — **Miss Lily Thomas***

GROUP SEANCE (Limited to 8).
THURSDAY, MARCH 23rd, at 8 — **Mrs. Abbott**

Healing.—MONDAYS at 7-45 p.m. Diagnosis and Treatment by **Dr. Dreyfus Pyrace,** through Mrs. Dolores Smith, assisted by her Group of Healers.

LONDON SPIRITUAL MISSION

13, Pembridge Place, Bayswater, London, W.
MARRIAGES SOLEMNIZED.
SUNDAY, MARCH 19th,
At 11, **Mr. RONALD McCORQUODALE,** Address.
At 6-30, **Mr. HORACE LEAF,**
Address and Clairvoyance.
WEDNESDAY, MARCH 22nd, at 7-30.
Mrs. Helen Spiers, Clairvoyance.
FRIDAYS, at 2-30 to 5, **Healing Centre.**
Miss Jacqueline and **Mrs. Battersby.**
From 7-30, **Mr. Albert Smart** and his Helpers.

SPIRITUALISM and the Fourth Dimension

By HORACE LEAF, F.R.G.S.

IT is apparent that no matter how much the spirit world resembles earth world, it must also be very different from it This difference must apply as much to the mental make-up of its inhabitants as to its environmental conditions. We have plenty of analogy of this in this world of ours. Change the environment and the mind must be adapted to it. That is why fishes, living in water, differ from animals living on land. We might as well suppose that, although there is a similarity between the minds of land-animals and fishes, there must also be marked difference, because fishes know so little of dry land that they die when placed upon it.

We usually speak of different universes as states of different dimensions. Actually we know only this three-dimensional world, although it has long been recognised that it is possible to imagine other states of existence with either more or fewer dimensions. No ordinary person has ever experienced them, however. In recent years a great deal of attention has been paid by mathematicians to the conception of a fourth dimensional universe, and some of them seem to have formed, to their own satisfaction, fairly clear notions of what it would be like.

The average person finds the subject quite beyond his ability to conceive, and in consequence fails entirely to appreciate the significance of the enquiry. Spiritualism has succeeded in arousing a good deal of popular interest in it, however, owing to spirit people insisting that the world in which they live is an extra-dimensional one.

In addition, there are certain mediumistic phenomena, such as apports, which can be best explained by accepting the belief that those responsible for them act from a fourth-dimensional state. This fourth-dimensional universe must be thought of, for the moment, in strict geometrical terms, not in terms of time-space, which is mainly a psychological condition. There has been an increasing tendency to regard time-space as being a form of extra dimension connect with earth-life. Evidence in favour of this notion is to be found not only in ordinary experience, but also in clairvoyance, psychometry and dreams. The non-Spiritualist investigator usually restricts his enquiries to the study of dreams.

It is admittedly much easier to conceive a one-dimensional or a two-dimensional state than a four-dimensional one. The reason for this is plain: the greater may be said to contain the lesser; and consequently dimension one, or line, and dimension two, or width and breadth, are contained in our notion of three-dimensional, or extended matter. We regard both line and breadth and depth as being inside three dimensions—the cube, for example.

We must, however, be very careful not to take things for granted too readily. Line and plane—that is, dimensions without height—are mere abstractions. For us they cannot exist except in our minds. We must have the third dimension of height to give any object actual existence. That is to say, that when we speak of matter as having three dimensions, we do so only for convenience. The necessity of making plain our experiences compels us to analyse and find the parts of which anything is composed.

Mathematicians are not ready to accept this fact, and they insist that extended matter cannot be thought of without the three dimensions. There are, they point out, absolutely no intermediate or transitional states between a line and a plane, a plane and a cube. In this they confirm their belief that we live in a three-dimensional universe.

No one seems able to realise exactly what a four-dimensional universe is like, because it exceeds our three dimensions; and it is conceivable that the former may contain the latter. It therefore plays to our world a part similar to that which ours plays to a two-dimensional world. One of its qualities appears to be what has been called the "throughth." We have plenty of evidence that human beings possess a faculty which is able to register this, as is shown by clairvoyants being able to see through opaque objects and read the contents of sealed envelopes.

Another quality seems to be a modification of space, so that "there" is actually "here." Clairvoyants often demonstrate this fact. I have myself seen an event happening many miles away just as if I were present observing it. This was not a total destruction of space but a great modification of it. But what is still more impressive and illuminating as to the possibilities of a fourth-dimensional state, such as the spirit world may be, the sensitive may actually register within his own mind events which belonged experientially to other persons. Here the incident becomes part of the sensitive himself. He is the incident! I do not hope to make clear this sort of experience, except to those who have had it; then its reality becomes too clear to be denied, but it cannot be adequately expressed in words, simply because language is based, in the main, upon three-dimensional experiences.

It is interesting to see how Spiritualism is contributing to science on this subject, and how, conversely, science is contributing to Spiritualism. We believe in a supersensible world. It is, according to those who live in it, "here and now," interpenetrating our three-dimensional universe. Its inhabitants know much more of us than we do of them, which is in accordance with what we should expect. Into it every man, woman and child is destined to pass at death. It follows, then, that we must have in our minds an equipment of sense or faculties, which lie, in most of us, latent, pending the time when we shall enter the environment to which they are attuned. It should not surprise us if occasionally someone shows these faculties partly active, although this could occur only in relation to matters pertaining to the hereafter. Mediums are interested in the hereafter, and in seeking to contact it succeed in revealing some of the qualities or characteristics of the fourth-dimensional universe.

Spirit Healing



Mr. JACK MARTIN

FROM all parts of the country reports reach us of good work being done by healing mediums. While in the Midlands, some time ago, we were interested in a case then under treatment, the man at that time being in a reinforced steel jacket.

In November, 1936, Mr. Herbert Hempstock, of Derby, whilst inspecting a roof, fell from the top of a ladder; a clothes line broke his fall, but he sustained a fracture of the skull and of the spine. He spent six weeks in the Derbyshire Royal Infirmary, where he was provided with a steel reinforced jacket to support the injured spine, and sent home. Hearing from a friend of some remarkable cures which had been effected by Mr. Jack Martin, of Osmaston Park Road, arrangements were made for Mr. Martin to attend a small home circle at the patient's house, when Mr. Martin's guide examined Mr. Hempstock, and massaged him for about fifteen minutes. After a few treatments Mr. Martin declared that he would have the jacket off in seven months. Week by week the patient improved, and at the end of the period named was able to leave off the jacket for short periods, while the pains in the head were much less frequent. By August, 1937, the jacket was entirely dispensed with, and Mr. Hempstock has recently been able to take up his usual life without any recurrence of his trouble.

This is a remarkable case, and Mr. Martin and his guides have earned the thanks of Mr. Hempstock's many friends, particularly as Mr. Martin has neither asked for nor received any monetary recompense for his valuable services. We have the testimony of seven witnesses, who vouch for the facts.

SPIRITUALIST COMMUNITY

Services: SUNDAY MORNING and EVENING at

WIGMORE HALL

36, WIGMORE STREET, W. 1.

SUNDAY, MARCH 19th,

At 11, **Mr. HAROLD SHARP,** Address.
Mr. Armand Wilson, Clairvoyance.
At 6-30, **Mr. FRANK T. BLAKE,** Address.
Mrs. Helen Spiers, Clairvoyance.

SUNDAY, MARCH 26th,

At 11, **Mrs. ST. CLAIR STOBART,** Address.
Mrs. Helen Spiers, Clairvoyance.
At 6-30, **Mr. ERNEST HUNT,** Address.
Mrs. Dolores Smith, Clairvoyance.

WIGMORE HALL.

Open Meetings: WEDNESDAYS, at 12-30.
Organ Recital. **Address.**
Questions Answered. Clairvoyance.

Headquarters of the Community, Psychic Bookshop Lending Library, etc.:—

24, GLOUCESTER PLACE, PORTMAN SQUARE, LONDON, W. 1.

REV. J. W. POTTER

SUDDEN TRANSITION

THE Rev. J. W. Potter was suddenly called to spirit life on Wednesday, March 8th. He was on a lecture tour in the United States, and had visited New York, Brattleboro, Ottawa, Philadelphia, and Detroit. He had lectured at the Detroit Y.M.C.A., and felt unwell after his lecture. He recovered, however, after a rest, and set out for home, only to collapse and die in the street. The cause of death was heart failure; he was 73 years of age.

The Rev. J. W. Potter was formerly a Baptist minister, and at one time a close friend and colleague of Dr. Clifford. Mr. Potter had one of the largest Baptist chapels in the country, the West London Central Church, with seating capacity of 2,500. After his retirement, he worked hard, in close association with the late Duke of Argyle, in raising a fund to buy the Crystal Palace for the nation. He was later Director of Civil Aviation at the Crystal Palace, where he was associated with the late Harry Hawker and Graham White.

Mr. Potter became a Spiritualist in 1920, and in association with Mr. Beddoe started the journal, *Spiritual Truth*. After three years as Honorary Editor, he parted from Mr. Beddoe, and started *The Christian Spiritualist*, which ceased publication only last month in consequence of his projected tour. He later started a weekly journal, *The Spiritualist News*. Most of the contributions in these journals came from his own pen, and he worked assiduously to forward his ideals. He established his own printing plant, and later removed it into the country, to Earlestoke Park. Owing to lack of support, however, he turned the place into a guest-house. He recently started a scheme by which the Royal Horticultural Society sent seeds and plants to Earlestoke Park to raise flowers for the hospitals, and in the first year sent 1,100 boxes of flowers to London.

Some years ago, he founded the Society of Spiritual Communion and the Christian Spiritualist Church Union.

It is interesting to know that his daughter, Mrs. Forsyth, had a dream warning of his passing on February 22nd, which took the form of a vision of an American police officer conveying the information that her father had passed on. At that time he was, of course, in England.

One thing we can say of him: his early orthodox training very largely tinctured his views to the end, but of his sincerity, tenacity, and enthusiasm, there can be no doubt. He will enter into a rich reward.

PROOF!

Sir,—As *The Two Worlds* is interested in evidential proof of survival, may I record a most satisfactory seance which I had with Mrs. Osborne Leonard on March 10th.

While speaking of something else, "Feda" suddenly broke off, saying, "Henry wants to speak to you." I replied, "I know who you mean; I usually called him Harry." I was immediately placed in conversation with Harry, who was a first cousin of my late husband's; he passed away in 1934 in his 85th year. He had previously made a will, leaving his estate, with a few exceptions, to myself.

On his decease, in 1934, I found that a few days prior to his death, influence had been brought to bear upon him by which another party, aided by a solicitor and doctor, had obtained an irrevocable power of attorney for one year, by which he was left penniless. He had had several seizures, and was not even able to spell his name correctly. That, however, is past history. The interesting feature is that after his passing it took him some time to recover his mental balance, and that when he was told on the other side what he had done, he was horrified, as he had quite intended his original will to stand, and he had no idea that he had signed the document in question. I had suspected some of the things he told me, though others came as a surprise. Though I realise that my message from him through "Feda" is not legal evidence, it is none the less gratifying to know where the fault lies, and to have my confidence in Harry restored. During the whole seance, his gestures and expressions of dissatisfaction were distinctly characterstic, and I regard the seance as highly evidential.

J. F. T.

Difficulties in Research

Sir,—The Bell—Webber reverberations have probably died down into the past by now, but the uproar interests me in this way.

I am an engineer, and long years of experience of adverse criticism upon my own work, which is and has nearly always has been experimental and research work in electrical and mechanical engineering, has taught me to restrain my first impulse to anger, and to examine my critics' remarks to ascertain their weight. Yet, when the Bells attacked Webber, I flared up at once and set to work to write down some striking instances of what I believe to be genuine phenomena. If I had examined the Bells' criticisms, I should have noticed that they were mere statements of opinion, almost entirely unsupported by any reasoning or evidence.

Some of my engineering work is being adversely criticised at the moment, and the criticism is supported by evidence which I admit, and by reasoning which I can refute. I shall have to admit, and am prepared to admit, an error of judgment, and I can prove, if I have to, that I have made no mistake in my technical work. Further, I can show how to overcome the criticisms comparatively easily.

Now, this is the point. The criticism levelled at me, though adverse, has called forth a progressive effort on my part. The result of the engineering uproar (and there *is* an uproar) will be a definite step forward—an improvement in achievement, and an increase in knowledge available for dealing with the next difficulty. But the Bell—Webber uproar appears to me to have subsided without doing any good—beyond plunging Webber into unpleasantness and then hauling him out again.

Would it be possible to suggest to contributors and correspondents that they should, when stating a case for or against the genuineness of psychic phenomena, support it by evidence and reasoning?

I think an Editor's work must be harassing sometimes, even as is that of the research engineer!

WILLIAM H. GLASER.

Are the Activities of Your Society Reported in "THE TWO WORLDS"?

HEALING AND MEDICAL

FREE BOOK

on latest Herbal Treatment. This valuable new 92-page book tells of Nature's own safe and sure remedies for ill-health. FREE on receipt of P.C. (1d. stamp).

Halls Hygiene Co., Ltd. (T.W.), Salford 5, Lancs.

Tel. No. PEN 2569

JAMES KITE, "Malvern," Withington Road, Manchester. Magnetic Healer. Interview daily. Patients visited. 'Phone: MOS 2493.

HEALING.—St. Luke's Santuary, 16, Denning Road, Hampstead, N.W. 3, by the Healer, Hercules Hantzakos. 'Phone: Hampstead 5362.

CONSUMPTION POSITIVELY CURED

after prescribed Sanatorium and all other treatment fails.

Note.—Mr. G. W. B., after taking a course of my Treatment for T.B. or Consumption, has now been accepted by one of the leading Assurance Companies after a severe examination by thecompany's own Medical Referee—at Normal Rates—for a large amount of Assurance on HIS OWN LIFE. Full particulars on request from—

EDWIN A. STYLES

Herbal Practitioner,

37, Dunkley Street, Wolverhampton.

MY DOG BARKED

MRS. McCALLUM gave an interesting seance at the Daulby Church, Liverpool, on March 9th, at which my daughter and I were present. My father, who passed over some six years ago, spoke to me, and told me he had our pet dog with him. My father told me, "You killed him," a reminder of the fact that as the dog was very old and feeble I had him put to sleep. Shortly afterwards, my father brought the dog along, and he barked four times at my daughter and I. The bark was distinctly characteristic. As I believe it is rather unusual for dogs to manifest at a seance, I thought it might interest your readers.

THOMAS SHEARMAN.

HYDE

MRS. SUSIE HUGHES was the demonstrator at a very successful meeting held at the Hyde Spiritualist Church on March 8th. Mr. Tom Connor, President of the Manchester District Group, addressed a crowded church, and drove his points home well, and Mrs. Susie Hughes, of Liverpool, gave a remarkable display of clairvoyance, all the names given being immediately recognised. We thank these two workers for their assistance.

WHAT DO YOU THINK? READER'S PAGE

Mr. WEBBER'S MEDIUMSHIP

Sir,—If you had been accustomed to hearing the voices of "dead" relatives through a megaphone in your own home regularly twice a week for many months, through the mediumship of one of your own family, and then attended a sitting with a professional medium in order to witness alleged physical phenomena of a high order, which had been given much publicity in the Psychic Press, would you not expect to detect some resemblance in expression, some of the same characteristics, in the utterances of the same people through the professional medium's megaphone to those you heard through your own? At any rate, that was what I expected when I attended a sitting in November last with Mr. Jack Webber as the medium. At the same sitting were seven of the members of my own circle, including our medium, who had heard the voices I am referring to on many occasions at my house.

If, at the Webber sitting, your own son had addressed you through the megaphone as "Dad," a mode of address which he had never been known to use; if another voice, which claimed to be that of Lord French (I was intimately associated with him during the Great War) greeted you in a manner totally different from a certain military mode of address which he had invariably used, both in the direct voice and when in the flesh; if, at a subsequent sitting in your own home, your "dead" son had stated that, though present at the Webber sitting, he was unable to manifest because fraud was taking place; if such were the circumstances with which you were confronted, what conclusions would you come to? As Syd. Walker would put it: "Well, Chum, what would you think? That's what I wants to know."

It would serve no useful purpose to refer to the other alleged phenomena, even had I the time and inclination to do so, to say nothing about encroaching on the space of your journal. Personally, I attach little importance to the roping of mediums to chairs and the removal of garments; I have had some experience as a magical entertainer. I would say, however, most emphatically that, whatever degree of genuine psychic phenomena has been exhibited at other Webber sittings, Field Marshal Lord French and my son certainly did not speak through Mr. Webber's megaphone on the occasion referred to. Other of your correspondents seem to have been more fortunate in their experiences; and, of course, everyone is entitled to his own opinion.

Surely, the guides of the several mediums who have sat with Webber could throw some light on the subject, if asked to do so! They are in a position to know. Indeed, if fraud is taking place, whether of the conscious or the unconscious variety, it ought to be their desire to give a warning in the interests of the Cause which they espouse.

J. H. WEBSTER (Major).

Sir,—As I introduced John Webber to London Spiritualists, many people have communicated with me during the past week, so in view of the fact that my silence may be misinterpreted, I send you the following short statement:—

John Webber gave his first seance in London at my house on April 21st, 1938. He had arrived that same day from Wales. The seance was amazing. The sitters included several well-known workers with wide experience and long records of fine work.

Without exception, they expressed enthusiastic approval of the excellence of the phenomena and the evidence.

Mrs. Mona Roye was present and repeatedly voiced her satisfaction. She accepted a message and recognised the spirit, who volunteered his name, as a former acquaintance—to quote her own words, "the last one she expected to speak to that evening."

At my invitation, the medium came again to London on May 7, and stayed with us until May 10th. Two further seances were held, and I have never heard a doubt expressed by any sitter here, nor have I any reason whatsoever to doubt the integrity of John Webber or the complete honesty of his work.

CATHARINE A. WILSON,
Sec. and President,
Hendon Spiritualist Fellowship.

Sir,—This controversy must be very disquieting to many thousands who, like myself, have not been able to sit with Mr. Webber, and are unable to form any opinion as to whether Mrs. Bell and company are competent to give an opinion upon the subject.

They must be admired, however, for their courage in taking action, for I am sure that many will agree with me that there are at the present moment in London several professional mediums practising their various gifts who are producing very questionable phenomena; their charges are such that they must be making an excellent living.

There is a necessity for the formation of a small committee of accepted authorities, with whom these mediums should be invited to sit, and if they are unable to do so, the folly of their claims should be pointed out to the Psychic Press.

T. FINCH.

THANKS

Sir,—I feel it is my duty to write a few lines in praise of the healing that is being done by the healer, Mr. Hantzakos, at 16, Denning Road, Hampstead.

He is indeed a marvellous man. I can speak from experience. I have seen people come to him—blind, lame, some suffering from asthma and internal trouble, others with rheumatism, and all have received wonderful benefit.

I myself have suffered from rheumatism for 15 years or more, and have been told by doctors that nothing could be done for me. My feet were fixed, also my wrists and fingers, but, thank God, the healer is getting them moving for me. Had it not been for the treatment I would have been bedridden.

GRATEFUL PATIENT.

Postal Treatment ★

Nature Cure is coming forward for one reason—**It gets results.** Our system is different in details, and that is why it has **proved successful for some years.** Readers of *The Two Worlds* have created a demand for postal treatment, and to meet their requirements we have printed this system in such a manner that attention, as personal as that of the Consulting Room, is accorded to every patient. This method is unique among postal treatments. It is not the usual advertising device to sell by mass-produced "cures" (herbal or otherwise), but **its method of individual treatment is well worth the serious attention** of every sufferer from **Rheumatism, Bronchitis, Skin Trouble, Constipation, Nervousness, Indigestion, Colitis,** or any chronic ill-health condition.

Write at once, and you will appreciate how thorough and careful is the system which has earned the heart-felt gratitude of several hundreds of people in this country and abroad.

Address: Mr. JAMES HAMNETT (Personal), HEALTH FOUNDATION OF GREAT BRITAIN, 4, ST. PAUL'S ROAD, KERSAL, SALFORD, LANCS., ENGLAND.

Please accompany all enquiries with a stamped, addressed envelope.

Buy Two Copies of "THE TWO WORLDS" —One for Your Friend

VARIOUS NEW BOOKLETS

MOST Spiritualists are familiar with clairvoyance, psychic sight, and with clairaudience and psychic hearing, but is there a psychic sense of smell? Captain Russell claims that there is. He embodies his ideas in a lecture delivered to the Leeds Psychic Research Society, which has now been published as a small pamphlet, under the title, "Gold, Frankincense, and Myrrh," obtainable from the author, 155, Woodhouse Lane, Leeds 22.

TWO little booklets, which deal with rescue work in the spirit world, by Julia Grinyer, obtainable from the author, 29, Oakwell Road, Putney, London, S.W. 15, price 6d. each, contain a number of experiences in rescue circles. Unfortunately, little effort seems to have been made to trace the identity of the communicators, although a fair amount of detail is given. The experiences seem to follow the usual line, but we could wish that a more scientific attitude had been adopted in an analysis of the statements made.

FROM Cyprus come two handy little booklets on Initiation, by Emma Tedeschi and Mario Brandi. The first, entitled *Initiation*, is a series of nineteen lessons in occult self-development. The instructions given, however, are very scanty; they follow the familiar lines of Yoga, but lack the detail necessary for the student.

The second booklet consists of a series of comments upon the above, illustrated with diagrams, which seem to us to be far too general to constitute by any means full instruction. Readers who are familiar with Yoga methods will probably find them stimulating. They can be obtained from D. K. Kyriakides, P.O. Box No. 109, Limassol (Cyprus) (9d. each).

* * * *

BOOKS

A FEW years ago, Mr. J. M. Stuart-Young issued a helpful little book, called *Dreaming True*. It dealt with a number of experiments on somewhat similar lines to that of Mr. Dunne's *An Experiment with Time*. A second issue has now been issued by the C. Daniel Co.

THE BRITTEN MEMORIAL

64a, BRIDGE STREET, MANCHESTER 3 'Phone : BLA 6840

Healing Service, WEDNESDAYS, at 3, **Mr. de Prez.** Silver Collection.

GROUP SEANCES (limited to 10 Sitters). Seats must be booked.

TUESDAY, March 21st, at 3 and 7-30, **Mrs. Bertha Harris.**

THURSDAY, March 23rd, at 3 and 7-30, **Mrs. L. Bailey, O.B.E.** (Crewe.)

TUESDAY, March 28th, at 3 and 7-30, **Mr. E. Pilkington** (Macclesfield).

LECTURES.

FRIDAY, March 17th, at 7-45, **Mrs. Sylvia Thomson,** Address and Clairvoyance.

Silver Collection. **All Welcome.**

FRIDAY, March 24th, at 7-45. **See Next Week's Announcement.**

Private Sittings by Arrangement.

Particulars of Membership and Syllabus supplied Free on Request.

JOHN JACKSON, Secretary.

Church Announcements

NORTHERN

MANCHESTER CENTRAL SPIRITUALIST CHURCH

5, THE PARSONAGE, BLACKFRIARS STREET.

SATURDAY, March 18th, at 8, **Open Circle. Mr. Spencer.**
SUNDAY, March 19th, at 11 and 3-15, **Open Circles.** At 2, **Lyceum.** At 6-30, **Miss RICHARDSON** (Manchester).
MONDAY, March 20th, at 3, **Group Seance.** Tickets **2s.** At 8, **Clairvoyance.** Tickets, **6d.**
SATURDAY, March 25th, **Open Circle.**
SUNDAY, March 26th, **Anniversary Services, conducted by E. W. OATEN, Esq.,** at 6-30.

Moss Side National Spiritualist Church,
Above 64A, Great Western Street.
SUNDAY, MARCH 19th
At 3, **Public Developing and Healing Circle.**
At 6-30 and 8-15,
Mr. F. SPENCER.
TUESDAY, at 8-15,
Open Circle, Mr. F. B. Woolley.
THURSDAY, at 8-15,
Open Circle, Mrs. Gershon.
SATURDAY, at 8-15,
Open Circle, Mrs. E. Worthington.

Church of Spiritualism,
(Affiliated S.N.U.)
Spen Corner, 195, Ansdell Road,
Blackpool, S.S.
SATURDAY, MARCH 18th,
3rd Annual Tea and Concert. Tickets, **1s.**
SUNDAY, MARCH 19th,
At 10, **Lyceum.** At 11, **Open Circle.**
At 3 and 6-30, **Anniversary Services.**
Mr. BEN CARTER (Halifax).
TUESDAY, at 7-30, **Divine Healing Service.**
Mr. W. H. Lote, D.N.U. and Others
WEDNESDAY, at 2-30 and 7-30,
Public Circle.
THURSDAY, at 7-30, **Open Circle.**
ALL ARE WELCOME.

Stockport Progressive National Spiritualist Church.
(Over 37, Mottram Street.)
FRIDAY, MARCH 17th,
At 8, **Open Circle.**
SATURDAY, MARCH 18th,
At 8, **Mrs. Lowther.**
SUNDAY, MARCH 19th,
At 3, 6-30 and 8, **Mr. TIMMS.**
MONDAY, MARCH 20th,
At 3 and 8, **Mrs. Baker.**
TUESDAY, MARCH 21st,
At 7, **Open Healing and Developing Circle.**
WEDNESDAY, MARCH 22nd,
At 8, **Mrs. Downs.**

Blackpool National Spiritualist Church and Lyceum, Albert Road.
SUNDAY, MARCH 19th,
At 6-30 and 8,
Mr. MALKIN (Bispham).
Lyceum at 2. **Liberty Group** at 3.
MONDAY, at 7-30, **Divine Healing.**
TUESDAY, at 7-30, **Open Circle.**
THURSDAY, at 2-30, **Mothers' Meeting.**
At 7-30, **Members' Class.**

Longsight National Spiritualist Society,
Shepley Street, Stockport Road.
SUNDAY, MARCH 19th,
At 6-30 and 8, **Members' Class.**
MONDAY, at 8,
Open Circle and Healing, Mrs. Holt.
TUESDAY, at 8, **Mrs. A. Spencer.**
THURSDAY, at 8, **Mrs. F. Davies.**
Mr. N. Lees.
SUNDAY, MARCH 26th,
Mrs. A. A. BALL, D.N.U.

LONDON

Acton Spiritualist Mission,
"The Cottage," Woodhurst Road, Acton, London, W. 3.
SUNDAY, MARCH 19th,
At 3, **Lyceum.** At 7, **Mrs. S. D. KENT.**
WEDNESDAY, at 8, **Miss J. Proud.**
A Hearty Welcome to All.

A Temple of the Trinity for Spiritual Healing.
371, High Road, Wood Green, London, N. 22.
Telephone : Palmers Green 4568.
SUNDAY, MARCH 19th,
At 7, **Mrs. E. RAYNER.**
MONDAY, at 8, **Healing.**
WEDNESDAY, at 8, **Private Developing Circle**
SATURDAY, at 7, **Open Circle.**
Medium in charge, **Mrs. E. F. Rayner.**

Battersea Spiritualist Church
(Affiliated Spiritualist National Union),
Bennerley Hall, Bennerley Road,
Northcote Road, Battersea, S.W. 11.
SUNDAY, MARCH 19th,
At 11 and 6-30, **Mr. A. BERNARD.**
Address and Clairvoyance.
MONDAY, at 8,
Church Healing Band attends for Treatment
Advice and Diagnosis.
WEDNESDAY, at 3,
Miss Joan Proud, Psychometry.
THURSDAY, at 8, **Mr. Roy Morgan.**
Short Address and Clairvoyance.
SUNDAY, MARCH 26th,
At 11 and 6-30, **Mrs. PODMORE.**

Bayswater Church of the Spirit, O.C.E. and Psychic,
10, Colville Road, W. 11.
Resident Medium :
Mrs. G. M. Orme, O.C.E., O.H.C.
SUNDAY, MARCH 19th,
At 7, **Service.**
At 7, **Mr. A. RICHARDSON,**
Address and Clairvoyance.
After-Circle, Mrs. G. M. Orme.
WEDNESDAY, MARCH 22nd,
Ordination of Priestess by
Archbishop Matthew, O.H.C.,
assisted by **Bishop Francis, O.S.M.**
THURSDAY, at 3, **Psychometry,**
Mr. T. Corbett.

Belsize Park Psychic Centre,
19, Belsize Lane, Hampstead, N.W. 3.
SPIRITUAL HEALING by "Black Hawk" and his Helpers.
Patients treated daily by appointment.
Healing Pads posted to distant patients.
Private Circles, Sunday at 7, Wednesday at 8.
For seats in Circles, apply Hon. Secretary.

Brixton Spiritual Brotherhood Church,
St. Michael's Road, Brixton
(Adjoining Stockwell Road), S.W. 9.
SUNDAY, MARCH 19th,
At 11-15, **Service.** At 3, **Lyceum.**
At 7, **Mrs. OAKHAN** and **Mr. LOCKYER.**
Address and Clairvoyance.
MONDAY, at 7-30, **Ladies' Public Circle.**
(Gentlemen Invited.)
TUESDAY, at 3,
Mrs. Randall, Psychometry.
TUESDAY, at 8, **Members' Circle.**
WEDNESDAY, at 7-30, **Public Healing.**
THURSDAY, at 8-15, **Public Circle.**
SUNDAY, MARCH 26th,
Mrs. MAY FRY.

Balham Spiritualist Society,
40, Bedford Hill, Balham.
SUNDAY, MARCH 19th,
At 6-30, **Mr. W. E. HARRISON,** Speaker.
Mr. A. Clare, Clairvoyant.
TUESDAY, MARCH 21st, at 3, **Psychometry.**
Mr. A. Bernard.
At 8, **Mr. A. Bernard, Service.**
THURSDAY, at 8, **Psychometry.**
Mr. Isted.
SUNDAY, MARCH 26th,
Mrs. L. GOLDSWORTHY.

Bowes Park and Palmer's Green Spiritualist Church,
Shaftesbury Hall, Bowes Park.
SUNDAY, MARCH 19th,
At 11, **Mr. EDMUND BAKER.**
At 7, **Mrs. MARMOY.**
At 9, **Healing.**
WEDNESDAY, at 8, **Miss C. Wilson.**
SUNDAY, MARCH 26th,
At 11, **Mrs. E. HINES.**
At 7, **Mdm. E. PUSTERLA.**

Chiswick Christian Spiritualist Church,
Corner of 56, Harvard Road, Chiswick.
SUNDAY, MARCH 19th,
At 7, **Service.**
THURSDAY, at 7-45, **Service.**
FRIDAY, at 8, **Mrs. J. Hammerton.**

Central London Spiritualist Church, and Universal Healing Centre,
21, Woburn Square, W.C. 1.
SUNDAY, MARCH 19th.
At 7, **Mrs. F. MATTHEWS.**
Address, Clairvoyance, and Circle.
MONDAY, at 3, and WEDNESDAY, at 8,
Healing, Free, by Mrs. Gatward and Nurse Barrass.
WEDNESDAY, 3 to 6, **Private Readings**
THURSDAY and SATURDAY, at 8, **Open Circle.**
FRIDAY, at 7-30, **Miss Coppin.**
Psychometry.

Clapham Spiritualist Church,
(opp. Clapham North Underground Station.)
SATURDAY, MARCH 18th,
At 7-45, **Whist Drive.**
SUNDAY, MARCH 19th,
At 11, **Open Circle.**
At 3 **Lyceum.**
At 7, **Mr. A. TOWNSLEY, D.N.U.,** Address.
Mrs. Tyler, Clairvoyance.
MONDAY, at 3, **Psychometry.**
At 8, **Healing.**
FRIDAY, at 8, **Service.**
SUNDAY, MARCH 26th,
At 7, **London Lyceum District Council.**

Christ's Church of the Spirit,
309, Upper Richmond Rd., Putney, S.W. 15.
Putney 3129.
('Buses 30 and 37 pass door.)
THURSDAY, at 3, **Psychometr y.**
Miss Canon.
Address and Clairvoyance.
FRIDAY, at 7-30, **Spiritual Healing.**
SUNDAY, MARCH 19th,
Mrs. BALMER,
Address and Clairvoyance.

Corona House, Psychic Centre,
192, Belsize Road, West Hampstead, N.W. 6.
'Phone : Maida Vale 1568.
MONDAY, MARCH 20th,
At 3-15, **Psychometry Tea. 1s. 6d.**
Mr. Harold Sharp.
TUESDAY, MARCH 21st,
At 8, **Phenomena. Mr. Jack Webber.**
WEDNESDAY, MARCH 22nd,
At 7 to 9, **Spiritual Healing.**
THURSDAY, MARCH 23rd,
At 3-15, **Psychometry Tea. 1s. 6d.**
Mrs. Evelyn Aldous.
Phenomena, Direct Voice Gestation, Materialisation, etc. Mr. Jack Webber.
Private Sittings,
with various Mediums arranged.
Tel. : 5586 and 1568.

Cricklewood Christian Spiritualist Society,
Ashford Hall, 41, Ashford Road,
Cricklewood, N.W. 2.
SUNDAY, MARCH 19th,
At 6-30, **Miss DAISY WILSON.**
Address and Clairvoyance.
WEDNESDAY, at 3, **Psychometry.**
At 8, **Miss Thorndick.**
Address and Clairvoyance.

Give a Copy of "The Two Worlds" to Your Friend.

The Circle of The WhiteLight.
16, Harrow Road, London, W
SUNDAY, MARCH 19th,
At 7, **Mr. ERNEST ALI.**
After-Circle.
TUESDAY, at 8, **Developing Circle.**

Clapham Christian Spiritualist Centre,
New Morris Hall, 79, Bedford Road
(Off Acre Lane, Clapham, N. Underground).
SUNDAY, MARCH 19th,
At 7, **Mrs. THEEDOM.**
TUESDAY, at 3, **Mrs. Donaldson.**
At 8, **Healing.**
THURSDAY, at 8, **Mrs. Donaldson.**
SUNDAY, MARCH 26th,
Mrs. RANDALL.

Croydon National Spiritualist Church,
Bedford Park, near West Croydon
Railway Station.
SUNDAY, MARCH 19th,
At 11, **Service.**
At 6-30, **Mr. H. SHARP,**
Address and Clairvoyance.
WEDNESDAY, at 7-45,
Mr. A. Clayton.
SUNDAY, MARCH 26th,
Mr. P. J. HITCHCOCK, Speaker.
Mr. H. Redmond, Clairvoyance.
Lyceum every Sunday, at 3.

Ealing Spiritualist Church,
Baker's Lane, Broadway, W. 5.
SUNDAY, MARCH 19th,
At 11-15, **Mrs. LANGHAM.**
At 6-30, **Mrs. H. V. PRIOR.**
WEDNESDAY, at 8, **Mrs. Hedley Martin.**
Address and Clairvoyance.
THURSDAY, at 3, **Ladies' Meeting.**
SATURDAY, at 7-45, **Whist Drive.**
SUNDAY, MARCH 26th,
Mr. A. CLAYTON.

East London Spiritualist Society,
346, Cable Street (off Sutton Street),
Commercial Road, E. 1.
Every TUESDAY and THURSDAY, at 8-30,
Psychometry and Clairvoyance, by
Mrs. Nerva.
Private Interviews given by Appointment by **Mrs. Nerva,** 17, Underwood Road (late Underwood Street), London, E. 1.

Forest Hill Christian Spiritualist Church
Beadnell Road, off Stanstead Road, S.E. 23.
SUNDAY, MARCH 19th,
At 11-15, **Public Circle.**
At 3, **Lyceum.**
At 7, **Mrs. LILIAN PHILLIPS.**
MONDAY, at 8, **Study Group.**
TUESDAY, at 3, **Mrs. Cayton.**
At 7-30, **Healing Service.**
THURSDAY, at 8, **Public Circle.**
FRIDAY, at 8, **Members' Developing Circle.**
SUNDAY, MARCH 26th,
At 7, **Lyceum. "UNCLE BERT."**

LINDSEY HALL,
The Mall, Nottinghill Gate,
Branch No. 1 of
Christ's Church of the Spirit.
SUNDAY, MARCH 19th,
At 7, **Mrs. D. C. WILLIAMS,** Address.
Mrs. Bateman, Clairvoyance.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Road, Hackney.
(Entrance rear of house).
SUNDAY, MARCH 19th,
At 3, **Lyceum.**
At 7, **Mrs. BROWN.**
MONDAY, at 3, **Ladies' Meeting.**
At 8, Address and Clairvoyance.
TUESDAY at 8, **Members' Developing Circle.**
At 8, **Working Party** (In Church)
THURSDAY, at 8, **Psychometry.**
FRIDAY, at 7-30, **Healing.**
SUNDAY, MARCH 26th,
At 3, **Lyceum.**
At 7, **Service.**

Islington Church of Christian Fellowship,
2, Duncan Terrace, Angel, N. 1.
(Next to Fergusson's.)
Resident Medium: **F. Batt.**
Principals: **Bros. Batt, Cutforth and Bishop.**
NOT ASSOCIATED WITH ANY OTHER CENTRE.
Seating accommodation for over 200.
SUNDAY, MARCH 19th,
At 6-45, **Miss JOAN PROUD,**
Address and Clairvoyance.
MONDAY, at 3,
Mrs. F. Jarrett, Psychometry.
MONDAY, at 8,
Mr. E. Bancroft, Lecture.
"Confucianism" Questions, Clairvoyance.
WEDNESDAY, at 8,
Mr. W. Godfrey, Psychometry.
THURSDAY, at 8,
Mr. George Daisley, Clairvoyance.
SATURDAY, at 8,
Mrs. E. Moss, Psychometry.
Private Interviews and Healing Free.
Note.—We should like to point out that this is the Centre which has been mentioned in all the daily papers, and the numerous requests which we have received for Healing and Absent Healing are being dealt with as speedily as possible.

Islington Christian Spiritualist Church
Sanctuary of Hope,
25, Duncan Terrace (Near Angel),
President: **Mrs. Middleton.**
SUNDAY, MARCH 19th,
At 6-30 and 8, **Mr. N. CHRISTMAS.**
SILVER COLLECTION.
MONDAY, at 2-30, **Psychometry. 6d.**
At 8, **Open Circle and Free Healing.**
Mrs. Hall. Mr. Moore.
TUESDAY, at 8, **Free Social Evening.**
WEDNESDAY, at 7-30, **Psychometry.**
Mr. Christmas.
THURSDAY, at 8, **Mr. Harvey's**
Healing Band and Clairvoyance.
Private Interviews every Evening, 7 to 8.
SATURDAY, at 8, **Open Circle.**
COLLECTION.

Independent Spiritualist Church,
113, Clapham High Street, S.W. 4
(Corner Carpenter's Place).
SUNDAY, MARCH 19th,
At 7, **Mr. PEARSON,**
Address and Clairvoyance.
At 6-45 to 7, **Organ Recital.**
TUESDAY, at 3, **Psychometry.**
WEDNESDAY, at 8, **Psychometry.**
SATURDAY, at 8, **Psychometry,**
SUNDAY, MARCH 26th,
At 7, **Mrs. G. ELLIOTT.**

Ilford Psychical Research Society,
Clements Road, Ilford.
SUNDAY, MARCH 19th,
At 7, **Mrs. DORA LINDSAY,**
Address and Clairvoyance.
MONDAY, MARCH 20th, at 8,
Organ Recital, Mrs. Bessie Lee.
Miss Amies, Clairvoyance.
WEDNESDAY, MARCH 22nd,
At 8, **Mr. F. W. Nuthall,**
Address and Clairvoyance.
THURSDAY, MARCH 23rd, at 3,
Ladies' Meeting, Mrs. Hines.
Address and Clairvoyance.
SUNDAY, MARCH 26th,
At 7, **Mr. R. McCORQUODALE.**

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.) and Kenton (Bakerloo).
SUNDAY, MARCH 19th,
At 6-30 **Miss MOYES,** used by **Zodiac,**
Trance-Address (in Large Hall).
MONDAY, at 7-45, **Healing Circle.**
TUESDAY, at 3, **Women's Meeting.**
THURSDAY, at 8, **Service.**
SUNDAY, MARCH 26th,
Mrs. GIBBINS,
Address and Clairvoyance.

Kingston National Spiritualist Church.
Villiers Road, Kingston-on-Thames.
Buses 65, 201, 418.
SUNDAY, MARCH 19th,
At 11 and 6-30, **Mrs. RUTH DARBY.**
Address and Clairvoyance.
TUESDAY, at 7-45, **Healing Service.**
WEDNESDAY, at 7-30, **Mr. G. Swift.**
SUNDAY, MARCH 26th,
Mr. VIGURS.
SUNDAY, APRIL 2nd,
Mr. ERNEST OATEN.
Watch for Special Announcement
re **Unveiling Ceremony.**

London Lyceum District Council.
EASTERN GROUP LYCEUM'S
MASS DEMONSTRATION
at **Stratford Town Hall,**
The Broadway, Stratford, E. 15,
on SUNDAY, MARCH 26th, at 2-45.
Please Support the Lyceums.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
SUNDAY, MARCH 19th,
At 11, **Healing Service.** At 3, **Lyceum.**
At 6-30, **Miss OLIVE RUTHERFORD,**
Address and Clairvoyance.
THURSDAY, at 3, **Ladies' Meeting.**
Mrs. E. Edey.
At 8, **Mrs. M. Hearn,**
Address and Clairvoyance.
SUNDAY, MARCH 26th,
At 3, At **Stratford Town Hall.**
London Lyceum District Council,
Propaganda Session.
At 6-30, **Mrs. H. McCONNELL,**
Address and Clairvoyance.

OPEN DOOR CENTRE,
40, Bloomsbury, W.C. 1.
(Late 14, Hand Court.)
March 20th, Miss QUAIRTERMAINE.
March 27th, Miss COPPIN.
March 21st and 28th, Mrs. WOODGATE.
March 22nd and 29th, Miss FFRENCH.
March 23rd and 30th, Mrs. GABRIEL.
March 24th and 31st, Miss HEARNS.
Afternoons, at 3. Evenings, at 7.
Private Readings by Appointment
F. E. TEVIOTDALE.

New Southgate Spiritualist Church,
Springfield Hall, Springfield Rd., Palmer's Rd.
SUNDAY, MARCH 19th,
At 7, **Service.**
WEDNESDAY, at 8, **Service.**
SUNDAY, MARCH 26th,
Service.

Streatham National Spiritualist Church,
Mission Hall, Mitcham Lane, Streatham.
SUNDAY, MARCH 19th,
At 11, **Mrs. FLORENCE LANE.**
At 6-30, **Mr. T. W. ELLA,** Address.
Mrs. Worsley, Clairvoyance.
MONDAY, at 7, **Healing.**
WEDNESDAY, at 3 and 8,
Mrs. Redfern.
THURSDAY, at 7-30,
Mrs. Bellue, Psychometry.

Southall Spiritualist Church,
Hortus Road, Southall.
SATURDAY, MARCH 18th,
At 7-30, **Transfiguration.**
Medium, **Mrs. Donaldson.**
SUNDAY, MARCH 19th,
At 7, **Mr. BERNARD YORKE.**
TUESDAY, at 2-30, **Ladies' Guild.**
TUESDAY, at 8, **Open Circle.**
WEDNESDAY, 7-30 to 9, **Healing Circle.**
THURSDAY, at 8,
Short Service and Clairvoyance.
SUNDAY, MARCH 26th,
Mr. ELMER.

The Stratford Spiritual Church,
Idmiston Road, Forest Lane, E. 15.
SUNDAY, MARCH 19th,
At 3, **Lyceum.**
At 6-30, **Mrs. ADA ASHWORTH.**
THURSDAY, at 3, **Mr. Bert Camper.**
At 8, **Mr. Snowden Hall.**
Free Healing, every TUESDAY, at 8.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
SUNDAY, MARCH 19th,
At 6-30, **Miss M. H. VIVIAN,**
Address and Clairvoyance.
MONDAY, at 7-45, **Healing.**
THURSDAY, at 8, **Mr. David R. S. Smith,**
Lantern Lecture.
SUNDAY, MARCH 26th,
Mr. GLOVER BOTHAM.
Lyceum every Sunday at 3.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
SUNDAY, MARCH 19th,
At 11-15, **Open Circle.**
At 6-30, **Mr. H. CLARK,**
Address and Clairvoyance.
THURSDAY, at 8, **Circle.**
EVERY WEDNESDAY, **Members' Developing Class.**

THE GREAT METROPOLITAN SPIRITUALIST ASSOCIATION
At METROPOLITAN HOUSE,
147, Seven Sisters Road North.
SUNDAY, MARCH 19th,
At 11-15, **"MOON TRAIL."**
Subject: **"Jesus Unrecognised."**
(Luke 24.)
At 6-30, **Dr. SCARFF.**
MONDAY, at 3, **Dr. Scarff.**
Group Seance. 2s.
At 8, **Dr. Scarff,**
Evening of **Clairvoyance.**
At 8, **Mrs. Boag,**
Developing Circle. 1s.
TUESDAY, at 3,
Psychometry Tea.
Dr. Scarff. 1s.
WEDNESDAY, at 8,
Seance for Yogi Unfoldment.
Mrs. Ellen Jones. 1s.
THURSDAY, at 3,
Group Seance and Afternoon Tea.
Mrs. Blaschke. 1/6.
At 8, **"Moon Trail."**
Public Seance. 1s.
FRIDAY, at 8, **Psychometry.**
Dr. Scarff.
At 8,
Mr. Edmund Spencer's Circle. 1s.
At MUSWELL HILL ATHENÆUM.
SUNDAY, MARCH 19th
At 6-30 **"MOON TRAIL."**
SATURDAY, MARCH 25th,
5 to 10, **Propaganda Social.**
Prominent Speakers. Concert. Dancing.
Running Buffet. Admission **1s.**
Members free.
At TUDOR HALL, SOUTHGATE.
(Chase Side, adjoining Tube Station.)
SUNDAY, MARCH 19th,
Mrs. DOLORES SMITH.
TUESDAY, at 8-15, **Mrs. L. A. Boag,**
Evening of **Clairvoyance.**

FULHAM NATIONAL SPIRITUALIST CHURCH,

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). 'Buses 96 and 14.

SUNDAY, March 19th, at 11-30, **Open Circle.** At 3, **Lyceum Session.** At 7, **Service.** Address by **Mr. MURRAY NASH.** Clairvoyance by **Mrs. I. Atmore.**

TUESDAY, at 8, **Open Circle.**

WEDNESDAY, at 8, **Healing Circle.**

THURSDAY, at 8, **Service.** Address and Clairvoyance by **Mr. R. McCorquodale.**

SUNDAY, March 26th, at 11-30, **Open Circle.** At 3, **Lyceum Session.** At 7, **Service.** Address and Clairvoyance by **Mrs. GERTRUDE RAYNER.**

HAMPSTEAD SPIRITUAL TEMPLE

WHITE BROTHERHOOD HEALING LODGE,
WILLOUGHBY HALL, WILLOUGHBY ROAD, N.W. 3. Hampstead 0011.

Medium in Charge : **THOMAS WYATT.**

SUNDAY, March 19th, at 6-30. Trance Address by **"WHITE FEATHER."** Subject : **"The Communion of Saints."** Clairvoyant : **Thomas Wyatt.**

TUESDAY, March 21st, at 6-30. **Healing Meeting** conducted by **"White Feather"** and his Healers.

THURSDAY, March 23rd, at 8. Monthly Trance Lecture by **"White Feather."** Subject : **"Spiritual Gifts."** (Followed by questions.)

For details of activities apply HON. SEC., NEIL ARNALD.

Seven Kings Christian Spiritualist Fellowship.
12a, Goodmayes Road.
Leader : **Alex. Sim.**
SUNDAY, MARCH 19th,
At 6-30, **Mrs. HARBOUR.**
TUESDAY, at 2-30, **Mrs. Hardingham.** Psychometry.
At 7-45, **The Thinkers' Club.**
THURSDAY, at 8,
Mrs. Theedom, Psychometry.

The Spiritual Healing Sanctuary,
22, Springfield Stamford Hill, E.5.
Trance Diagnosis and **Treatment** daily, by appointment.
Spiritual Healing on TUESDAYS and FRIDAYS from 6 to 10 p.m. Herbs supplied.
Write D. C. THOMAS, Secretary, for appointment and details of **Absent Diagnosis** and **Healing Treatment.**
Phone : STAmford Hill 7196.

The Fellowship of The Golden Triangle Spiritual Healing Centre

NOTICE

We beg to announce the removal of the Centre to its new and larger premises at 24, Pembridge Square, W.2. on March 21st
Opening day March 25th.

Meetings and Services before and after that date as usual, until further notice.

The Gateway Centre,
3, Aldridge Road Villas, W. 11.
President : Mrs. IRENE EDOUIN.
Head Office : 11, Westbourne Gardens, W. 2.
Hon. Secretary : Mrs. FORD ROBERTSON.
SUNDAY, MARCH 19th,
At 6-30, **Mrs. IRENE EDOUIN,**
Address and Clairvoyance.
WEDNESDAY, MARCH 22nd, at 8,
Mrs. Irene Edouin's Developing Circle.
Also **Mr. R. Cockersell,** Clairvoyance.
SATURDAY, MARCH 25th,
At 8, **Miss Olive Rutherford,** Psychometry.
Dr. Hilton's talks on MONDAY Afternoons at 4, through his Medium, **Mrs. Irene Edouin,** and the **Healing Services** will now be resumed.
'Phone : BAYswater 5773.
Take Buses 31, 28, 46 or 7 to corner of Great Western Road and Westbourne Park Road (late Cornwall Road).

The Path-Finders Spiritualist Society,
44, Baker Street, W. 1.
SUNDAY, MARCH 19th,
At 7, **Mrs. HAYWARD HENDERSON,**
Address and Clairvoyance.
THURSDAY, MARCH 23rd,
At 8, **Mrs. Blackwell,** Clairvoyance.
SATURDAY, MARCH 25th,
Miss C. Wilson, Psychometry.

WESTBOURNE PARK PSYCHIC CENTRE,
297, Westbourne Park Road,
(The old address re-named and renumbered.)
London, W. 11. (Lower Door Entrance).
President : Mr. H. Francis.
(Late President and Prior Secretary of Kensington Spiritualist Church.)
MONDAYS, TUESDAYS and FRIDAYS,
Public Meetings for Psychometry, Clairvoyance and Clairaudience.
Afternoons at 3, **2s.** Evenings at 8, **1s.**
NUMBERS LIMITED.
Every Visitor Gets a Message, with Advice on Health.
SATURDAY,
At 7-30 prompt, **Psychometry, 1s.**
Private Sittings 5/- Arranged by Written Application.
Psychometry by Post. 2s. 6d.
Buses to Westbourne Park Rd., Nos. 46, 28, 31. No. 7 Bus to Door (Portobello Road stop). Nos. 15 and 52 Alight at Elgin Crescent.
(Met. Station—Ladbroke Grove.)

VICTORIA SANCTUARY OF THE SPIRIT,
50, Gillingham Street, Victoria Station, S.W. 1.
'Phone : VICtoria 7886.
SUNDAY SERVICES, at 11 and 6-30.
Trance Addresses by
JUDGE JOHN WORTH EDMONDS
(1799-1874)
The Famous American Pioneer Spiritualist and Medium, and Others, through **Gerald de Beaurepaire, G.W.Dipl.,** on "The State of the After-Life, World Problems and the Future of Spiritualism." Followed by Clairvoyance.
Psychometry.
TUESDAYS and FRIDAYS, at 3. THURSDAYS and SATURDAYS, at 8. **2s.**
By **Mr. G. de Beaurepaire.**
Psychic Development Class.
WEDNESDAYS, at 8. **2s. 6d.**
Healing Development.
FRIDAYS, at 7. **2s. 6d.**
Private Sittings daily with **Mr. G. de Beaurepaire.** (Also **Personal and Absent Healing.**)
Library : Membership. Sanctuary Magazine, "Blue Star," **3d.** monthly.
'Phone : VICtoria 7886.
SUNDAY, MARCH 19th,
At 11 and 6-30,
Mr. GERALD DE BEAUREPAIRE.

TOOTING.
SANCTUARY OF HEALING,
70, Tooting Bec Road, S.W. 17.
Healer : Mr. J. ROSSER.
Secretary : Mrs. UPHAM.
Healing : Sundays, at 7.
Tuesdays, Thursdays, Fridays and Saturdays, at 2-30.

The Little Temple,
37, Colville Terrace, Bayswater, W. 11.
Buses 7, 15, 27, 46, 31, Chepstow Road.
SUNDAY SERVICES at 6-30,
Mrs. ESTHER HARVEY,
Address and Clairvoyance.
At 8, **Open Circle.**
TUESDAY, at 8, **Psychometry.**
WEDNESDAY, at 8, **Healing.**
SATURDAY, at 8, **Psychometry.**
Mrs. Esther Harvey.

Wembley Spiritualist National Church
Union Hall, Ealing Road, Wembley.
SUNDAY, MARCH 19th,
At 11-15, **Service.** At 3, **Lyceum.**
At 6-30, **Mr. CHAS. WALL,**
Address and Clairvoyance.
SUNDAY, MARCH 26th,
Miss GEORGE.

SOUTHERN

Brighton National Spiritualist Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
SUNDAY, MARCH 19th,
At 11-15 and 7, **Mrs. PODMORE.**
MONDAY, at 7-30, **Free Healing.**
WEDNESDAY, at 8, **Mr. Kelly.**
SUNDAY, MARCH 26th,
At 11-15 and 7, **Mrs. PICKERING.**
THURSDAYS, at 3, **Transfiguration.**
Mrs. A. L. Everett (Miss Scoggins).

Bournemouth National Spiritualist Church,
16, Bath Road,
Resident Minister : **Mr. F. T. Blake.**
SUNDAY, **Services,** 11 and 6-30,
TUESDAY, at 8, **Phenomena.**
THURSDAY, at 8,
Educative Lecture.
FRIDAY, at 6, **Healing.** Guild attends to give Treatment to Sufferers.

Bournemouth Spiritualist Mission
(Spiritualist National Church),
Charminster Road (opp. Richmond Wood Road), Bournemouth.
SUNDAYS, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 7-30, and THURSDAY, at 3,
Clairvoyance and Spirit Messages.
THURSDAY, at 7-30,
Address and Clairvoyance.
Local Clairvoyante : **Mrs. W. G. Hayter.**

Eastbourne National Spiritualist Society,
Dickens Hall, Upperton Road, nr. G.P.O.
SUNDAY, MARCH 19th,
At 3 and 6-30, **Mr. and Mrs. T. NORTH,**
Address and Clairvoyance.
WEDNESDAY, at 7-45, **Open Circle.**
SUNDAY, MARCH 26th,
Mr. A. S. HOWARTH.

Kentish Town Spiritualist Mission,
121, Fortess Road.
SUNDAY, at 7, **Address and Clairvoyance,**
After-Circle. Silver Collection.
Medium : **Mr. TEUTSCHER.**
SATURDAY, at 7-30, **Group Seance,**
(Limited 20). **1s. Mr. Teutscher.**

Ramsgate National Spiritualist Church,
Chatham Street, Ramsgate.
SATURDAY, MARCH 18th,
At 7, **Mrs. Nutland.**
SUNDAY, MARCH 19th,
At 3 and 6-30, **Mrs. NUTLAND.**
SUNDAY, MARCH 26th,
Mr. CAMPER.

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.
'Phone : Richmond 0212.
MONDAY, MARCH 20th,
At 3, **Mrs. Hines,**
Clairvoyance and Psychometry.
TUESDAY, at 8, **Mrs. Woodgate.**
Psychometry and Messages.
WEDNESDAY, at 3, **Miss L. George.**
Control Psychometry.
THURSDAY, at 3,
Mrs. Ada F. Atkinson, Developing Class.
FRIDAY, at 8, **Mrs. Lily Goldsworthy.**
Psychometry and Messages.
Private Readings, 6 to 8.
MONDAY, TUESDAY and WEDNESDAY,
with Mediums mentioned.

Richmond National Spiritualist Church.
Ormond Road, Richmond, Surrey.
SUNDAY, MARCH 19th,
At 7, **Mrs. RAY RICHMOND,**
Address and Clairvoyance.
WEDNESDAY, at 7-30, **Mrs. H. V. Prior.**
Address and Clairvoyance.
Healing Service, WEDNESDAY, from 3 to 5
SUNDAY, MARCH 26th,
Mr. H. J. EDWARDS, Address.
Mr. George Daisley, Clairvoyance.

Southend Spiritualist Church,
Hildaville Drive, Westcliffe.
SUNDAY, MARCH 19th,
At 11, **Service.**
At 6-30, **Mr. W. GODFREY.**
THURSDAY, at 8, **Mrs. Worsley.**
SUNDAY, MARCH 26th, **Mr. C. WALL.**

Worthing Spiritualist Church,
Grafton Road.
SUNDAY, MARCH 19th,
At 11 and 6-30, **Mrs. FILLMORE.**
THURSDAY, MARCH 23rd,
At 3, **Members only.**
At 6-30, **Miss Helen Wright.**
SUNDAY, MARCH 26th, **Mrs. MOULE.**

Book Bargain

"THE AUTOBIOGRAPHY OF A MEDIUM"

By **AMANDA T. JONES**

Mrs. Jones was a poetess and one of America's remarkable mediums. This is her life story.

Prof. Wm. James suggested its publication and Prof. James Hyslop in a foreword says: "The variety of experiences recorded by her is not the least interesting feature of the case. It seems that every type of phenomena familiar to the psychical researcher came within her experience."

455 pages **2/6** post **4**d.

THE TWO WORLDS Bookshop, 18 Corporation St., Manchester 4

BARGAIN PARCEL 339

TO CLEAR STOCK
PRIOR TO STOCK-TAKING

	Publi hed Price
The Eternal Question (Are the Dead Alive?) *Allen Clarke*	**7/6**
Psychic Force (Boards) *Gambier Bolton, F.Z.S.*	**1/6**
The Return of Capt. Hinchliffe The Celebrated Airman *By His Wife*	**2/6**
The Spirit of the New Philosophy *J. Herman Randall*	**6/-**
The Inner Discipline Practical Studies in Psycho Therapeutics and the Subconscious *Bandouin & Lestchinsky*	**7/6**
Published Price	**25/-**

Five Books **10/6** post free.

"The Two Worlds" Bookshop,
18, Corporation Street,
Manchester, 4.

MISCELLANEOUS ADVERTISEMENTS

RATES.—20 words 2s., for every additional five words, 4d. ; discount at one-sixth on 13 insertions paid in advance.

H. J. STEABBEN, 44, Baker Street, London, W. 1. Interviews daily. Monday to Friday, 11 to 1. Afternoon by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday, at 3. Public Developing Classes, Tuesday and Friday, at 8.

B. D. MANSFIELD. Trance Medium, holds Seance, Wednesdays and Fridays, at 8 p.m. Guide "Tulip," Psychometry, Tuesday, at 8, Thursday at 3 and 8. Healing by Zouat on Thursdays at 9.—"Tulip Retreat," 42, St. George's Square, London, S.W. 1. 'Phone, Victoria 9300. Private Sittings by Appointment.

T. E. AUSTIN, Clairvoyant and Psychometrist. Trance and Normal Sittings. Developing Class on Wednesdays at 3.—32, Connaught Street, Marble Arch, London. 'Phone : Padd. 8875.

Mrs. SOPER.—Development Circles, Tuesdays, at 8. Open Circles, Saturdays, at 8. Private Sittings.—117, Ladbroke Grove, London, W. 11. 'Phone : Park 7935.

Mrs. ANN NOVAK holds Circles for Psychometry and Clairvoyance, limited to eight sitters, on Wednesdays, at 8. Interviews by appointment. —527, Commercial Road, London, E. 1. 'Phone : STEpney Green 2743.

FLESH MEAT IS NOT NECESSARY.—Why not try the Vegetarian way. Free literature, including Recipes from The Vegetarian Society, 57, Princess Street, Manchester, 2.

HORACE LEAF, daily, 10-30 to 5-30. Public Developing Class, Tuesday, at 7-30. Public Psychometry, Wednesday, at 2-30. Public Seance (trance clairvoyance), Fridays, at 3. Psychic Correspondence Course, write for particulars. Healing.—40, Baker Street, London, W. 1. 'Phone Welbeck 7382.

Mrs. LEE.—545, Battersea Road, London, S.W. 11. Direct Voice, Monday, at 7-30. Friday at 8, only by appointment. Developing Circle Tuesday at 3. Healing, Wednesday, at 6-30 to 7-30.

YOUR SPIRIT GUIDE'S PROFILE painted life size on ebonized wood. Stamp for particulars. —Clifford Buttle, 4, Stanley Road, Leyton, London, E. 10.

KINGSBURY.—Transfiguration, Alice Phillips. Clairvoyance, Alice Cuppin. Group every Saturday, except first Saturday of month, at 8, 2s. —Colindale 8780.

„LINK" SOCIAL AND EXPERIMENTAL DIRECT VOICE SEANCE.—Centered round Mrs. Orme. Mrs. Ann Novak, Clairvoyance. Mrs. Harley, Psychometry. Dr. Hector Munro, Lecture and Demonstration on "Dowsing." March 18th, 4 to 9-30 p.m. Rochester Square Temple. Members, 1/– ; Non-Members, 1/6.

THE SPIRIT COMMUNICATOR proves your psychic powers and enables you to commune with your departed loved ones in your home. They say "Tell them we live, we want them to know." Don't fail them, send P.O. 3/6 to C. Powell, 54, Upper North St. Brighton, 1.

Mrs. MABEL GREEN holds Circles, Healing and Clairvoyance, Monday, at 8. Wednesday, at 3, Developing Circle. Appointments, at 11 a.m. to 7 p.m.—324, King Street, Hammersmith (opposite Commodore).

Mrs. HAMILTON holds Circles for Psychometry. Saturday, at 8, Mrs. Hamilton. Sunday, at 7, Mr. S. F. Barker. Address and Psychometry, Wednesdays, at 8, Mrs. Hamilton, Psychometry.—69, Westbourne Grove, Bayswater, W. 'Phone : Bayswater 0675 (exactly opposite Post Office).

Mrs. C. M. DUNN holds Meetings on Thursdays, at 8, Psychometry and Clairvoyance. Monday, at 3, Group Circle. Tea.—15, Down's Road, Clapton, London, E. 5. 'Phone : Amhurst 5452.

CHANGE OF ADDRESS

Mrs. MINNIE GODFREY has removed to 29, Mitchell Street, Birtley, County Durham.

SECRETARIES AND FRIENDS please note Mrs. Edey has removed to 52, Mansfield Road, Ilford, has no connection whatever with 20, Cowley Road. Free Healing Circle, Thursdays, at 8. Infra-red and Radiant Heat Rays.

Is "The Two Worlds" On Sale at Your Church ?

SITUATION WANTED

CHAUFFEUR.—26, good references, experienced in all makes of vehicles. P. Service badge.—Box T.W. 155, *The Two Worlds* Office, Manchester.

WANTED

WANTED.—ORIGINAL POEMS, and songs for immediate consideration. Send poems to Columbian Music Publishers Ltd., Dept. K. 79, Toronto, Canada.

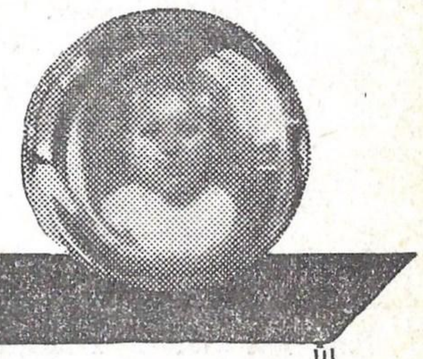
SINCERE SITTERS WANTED.—Developing Circle Wednesday 8, p.m. Write A. J. Barker, c/o Madam Tressler, 43, Clonmore St. Southfields S.W. 18

SPEAKERS' OPEN DATES

LEON LEWIS, has open dates for 1939. Speaker, Clairvoyant and Psychometry.—74, Seaford Road, Tottenham, London, N. 15. 'Phone : STA 4893.

COLIN EVANS, B.A., 1st Cl. Hons. Lond., Trance and Normal Address, Clairvoyance, Psychometry. Lantern Lecture on Physical Mediumship. Booking for 1940. Some dates 1939 still vacant. 10, Manor Place, London, W. 2.

Mrs. ROSETTA HOLT has open dates for 1939–40. Vacancy in Private Developing Class, Wednesday afternoons, Healing, etc. Write, 34, Tilehurst Road, Cheam, Surrey.



MAGNETISED CRYSTALS

THE IDEAL METHOD OF DEVELOPING CLAIRVOYANCE

2 inch - 5/- 2¼ inch - 10/-
2¾ „ - 15/- 3¼ „ - 20/-

From "THE TWO WORLDS" PUBLISHING COMPANY

SPIRITUALISM

A Philosophy of Life
by
W. H. EVANS
Author of
"The Candle of the Lord"
"Life Eternal"
"Constructive Spiritualism"

AN IDEAL BOOK FOR THE STUDENT
Post **1/2** Paid

"The Two Worlds" Bookshop
18, Corporation St., Manchester 4.

Published by THE TWO WORLDS Publishing Company, Limited, 18, Corporation Street, Manchester 4, and Printed by PERCY BROTHERS (1937), LTD., The Hotspur Press, Manchester; and 71, Fleet Street, London, E.C. 4.